To the Instructers of Youth in His Majesties three Kingdoms of England, Scotland and Ireland, &c.

THis Treatise, Entituled *The Kings Letter*, is composed on purpose to succeed the *Kings Primer*, which Primer is of so excellent a use for young Children, that with ease the Childe by learning that, will be prepared to improve himself in this.

And since, as *Solomon* saith, *Instruction is the life of a man*, and *whosoever loveth instruction, loveth knowledge*, it is very necessary that likewise the Art of giving instruction should be considered: wherefore with great care and industry you have now presented to you, a method both easie and delightful, it being a mixture of Prose, and Verse; in Divinity, and Morality; by which the Youth is

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4 324

1850.
Gather up the fragments that nothing be lost.
JAMES DIX BRISTOL.
Vendi Crown
BIBLICAL COLLECTION
No. Cat. Fol.

1671

dedicated to the
D. of Cambridge
who died 1671.

When Lesbia first I saw, the Heavenly fair
with Eyes so Charming, with that awful Air
I thought my Heart that durst so High aspire
As bold as his, who snacked Cœlestial fire
But soon as Her ye beautious Idiot spoke
Forth from her Corial Lips such folly broke
Like Balm the trickling Nonsense Heal'd my wound
And what her Eyes Enthrall'd Her tongue unbound

Margeret Hunter 1736,7

Isbell Hunter Book
when Lesbia [illegible] I saw the
heavenly

Another Case
'A 1' in the copy
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which has a copy
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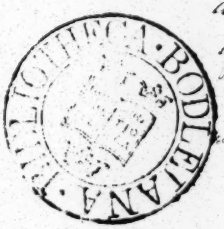

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it were enticed into a pleasant Grove of profitable Fancies, where by his meditations he may learn, not onely to be a good Son, but a good Christian, according to that of the divine *Herbert:*

A Verse may take him, who a Sermon flies,
And turn delight into a Sacrifice.

And as the Instructions herein are easie and delightful, so also they are brief, for those Rules that are pithy, and short are by Youth sooneſt learned, and most readily retained.

The

The KINGS PSALTER.

The Fathers Advice to his Childe.

MY Son, hear the instruction of thy Father, and forsake not the law of thy Mother.

2 For they shall be an Ornament of grace unto thy head, and chains about thy neck.

3 The fear of the Lord is the beginning of knowledge, but fools despise wisdom, and instruction.

4 If sinners intice thée, consent thou not.

5 My Son, walk not in the way with them; refrain thy foot from their path.

6 If thou wilt receive my words, and hide my commandements with thée.

7 So that thou encline thine ear unto wisdom, and apply thine heart to understanding;

8 Yea, if thou cryest after knowledge, and liftest up thy voice for understanding.

9 If thou séekest her as silver, and searchest for her as for hid treasures.

10 Then shalt thou understand the fear of the Lord, and finde the knowledge of God.

11 For the Lord giveth wisdom, out of his

mouth cometh Knowledge, and Understanding.

12 My Son, forget not my law, but let thine heart kéep my commandements.

13 For length of dayes, and long life, and peace shall they add to thée.

14 Let not mercy and truth forsake thée, bind them about thy neck, write them upon the Table of thine heart.

15 So shalt thou finde favour, and good understanding in the sight of God and Man.

16 Trust in the Lord with all thine heart, and lean not to thine own understanding.

17 In all thy ways acknowledge him, and he shall direct thy paths.

18 Be not wise in thine own eyes, fear the Lord, and depart from evil.

19 It shall be health to thy Navil, and marrow to thy Bones.

20 My Son, despise not the chastening of the Lord, neither be weary of his correction.

21 For whom the Lord loveth, he correcteth, even as a Father the Son in whom he delighteth.

22 Kéep sound wisdom and discretion, let not them depart from thine eyes.

23 For the Lord by wisdom hath founded the earth; by understanding he hath established the heavens.

24 They shall be life unto thy soul, and grace unto thy neck.

25 The

25 Then shalt thou walk in thy way safely and thy foot shall not stumble.

26 When thou liest down, thou shalt not be afraid, yea, thou shalt lie down, and thy sleep shall be sweet.

27 The wise shall inherit glory, but shame shall be the promotion of fools.

28 Hear the instruction of a Father, and attend to know understanding.

29 For I was my Fathers Son, tender and onely beloved in the sight of my Mother.

30 Enter not into the path of the wicked, and go not in the way of evil men.

31 For they eat the bread of wickedness, and drink the wine of violence.

32 In this the Children of God are manifest, and the Children of the Devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.

33 Love is of God; and every one that loveth, is born of God, and knoweth God.

34 He that loveth not, knoweth not God, for God is love.

35 If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

36 And this Commandment have we from him, that he who loveth God, loveth his brother also.

37 He that loveth not his brother, abideth in death.

38 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

39 God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.

40 Let love be without dissimulation: abhor that which is evil, cleave to that which is good.

41 Love thy neighbour as thy self.

42 Love thine enemies, bless them that curse thee, do good to them that hate [illegible] and pray for them which despitefully use [illegible] and persecute thee.

43 For if thou lovest them that love thee, what reward hast thou? do not even the publicans the same?

44 Keep thy heart with all diligence, for out of it are the issues of life.

45 Honor thy Father and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

46 Whoso robbeth his Father, or his Mother, and saith, it is no transgression, the same is the companion of a destroyer.

47 Whoso curseth his Father, or his Mother, his light shall be put out in obscure darkness.

48 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the

valley shall pick it out, and the young Eagles shall eat it.

49 Afflict not the fatherless, nor the widow.

50 Vex not a stranger, nor oppress him; for we were strangers in the land of Egypt.

51 Put away from thee a froward mouth, and perverse lips put far from thee.

52 Let thine eyes look right on, and let thine eye-lids look straight before thee.

53 Ponder the path of thy feet, and let all thy ways be established.

54 Turn not to the right hand nor to the left, remove thy foot from evil.

55 My Son, keep my commandments and live, and my law as the apple of thine eye.

56 Say unto Wisdom, thou art my sister, and call Understanding thy kinswoman.

57 Receive my instruction and not silver, and knowledge rather than choice gold.

58 For wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

59 A wise Son maketh a glad Father; but a foolish Son is the heaviness of his Mother.

60 He that gathereth in summer, is a wise Son; but he that sleepeth in harvest, is a Son that causeth shame.

61 Hear thou my Son, and be wise, and guide thine heart in the way.

62 Be not amongst Wine-bibbers, amongst [illegible] eaters of flesh.

63 For

63 For the Drunkard, and the Glutton, shall come to poverty, and drowsiness shall cloath a man with rags.

64 Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

65 Thy Father and thy Mother shall be glad, and she that bare thee shall rejoyce.

66 Answer not a fool according to his folly, lest thou also be like unto him.

67 Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips.

68 Give not thy strength unto women, nor thy ways unto that which destroyeth Kings.

69 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

70 Remember thy Creator in the days of thy youth

71 For to every man shall be rewarded according to his deeds.

Blessings of Obedience.

MY Son, do thou observe my law,
And slight not my decree,
So shall thy days be long upon
The land that's given thee.

From truth, and mercy that is kinde
O do not thou depart;
But round thy neck my precepts binde,
And write them in thy heart.

For

For thou ſhalt kindly be eſteem'd,
And much reſpected then,
Not onely in the ſight of God,
But likewiſe that of men.

Then ſhalt thou rightly underſtand
The Lord, and eke his fear:
Ev'n he whoſe mouth at his command
Gives wiſdom pure and clear.

When thou of wiſdom art poſſeſt,
And makes it thy delight,
Then Knowledge ſhall direct thy breſt,
That nought ſhall thee affright.

Then thou ſhalt underſtand the way
That righteous men do chuſe;
Thy underſtanding heart ſhall ſay,
It will no good refuſe.

Then God ſhall bleſs thee, thy increaſe
Shall overſpread the land,
And be it or in war, or peace,
Thy word ſhall give command.

That God that doth all bleſſings yield,
Shall viſit thee right ſoon;
With bleſſings both of Town, and Field,
And likewiſe thoſe of Womb.

Thy fruits upon thy ground that grow,
No weather ſhall annoy;
Thy cup ſhall likewiſe overflow,
No ill ſhall thee deſtroy.

Thy sheep and cattel shall abound,
And thou shalt grow in might;
When foes have tricks malicious found,
Thy God shall them affright.

The Sons Experience.

VAnity of vanities, all is vanity, and vexation of spirit.

2 What profit hath a man of all his labour which he taketh under the sun?

3 One generation passeth away, and another generation cometh, but the earth abideth for ever.

4 Man is born unto trouble, as the sparks fly upward.

5 When I lie down, I say, when shall I arise, and the night be gone; and I am full of tossings to and fro, unto the dawning of the day.

6 My days are swifter than a weavers shuttle, and are spent without hope.

7 As the cloud is consumed, and vanisheth away; so he that goeth down to the grave, shall come up no more.

8 We are but of yesterday, and know nothing, because our dayes upon earth are a shadow.

9 My days are swifter than a post; they flee away, they see no good.

10 They are passed away as the swift ships, as the Eagle that hasteth to the prey.

11 I gave my heart to seeke and search out by wisdom, concerning all things that are done under heaven; this sore travel hath God given to the sons of man, to be exercised therewith.

12 I have seen the workes that are done under the sun, and behold all is vanity and vexation of spirit.

13 That which is crooked, cannot be made straight, and that which is wanting cannot be numbred.

14 I communed with mine own heart, saying, Lo I am come to great estate, and have gotten wisdom and knowledge.

15 And I gave my heart to know wisdom, and to know madness, and folly; I perceived that this also is vexation of spirit.

16 For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.

17 I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold, this also is vanity.

18 I said of laughter, it is mad; and of mirth, what doth it?

19 I sought in mine heart to give my self unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

20 I made me great works, I builded me [illegible], I planted me Vineyards, I made me Gardens,

Gardens, and Orchards, and I planted Trees in them of all kinde of Fruits.

21 I made me pools of water, to water therewith the wood that bringeth forth trees.

22 I got me servants, and maidens, and had servants born in mine house; also I had great possessions of great and small cattel.

23 I gathered me also silver and gold, I got me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

24 So I was great, and increased, also my wisdom remained with me.

25 And whatsoever mine eyes desired I kept not from them, I with-held not mine heart from any joy; for my heart rejoyced in all my labour, and this was my portion of all my labour.

26 Then I looked on all the works mine hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and veration of spirit, and there was no profit under the sun.

27 And I turned my self to behold wisdom and madness, and folly, then I saw that wisdom exceedeth folly, as far as light exceedeth darkness.

28 The wise mans eyes are in his head, but the fool walketh in darkness; And I my self perceived also that one event happeneth unto them all.

29 Then ſaid I in my heart, as it happneth to the fool, ſo it happneth even to me, and why was I more wiſe? Then I ſaid in my heart, that this alſo is vanity.

30 For there is no remembrance of the wiſe, more than of the fool for ever, ſeeing that which now is, in the days to come ſhall be forgotten.

31 And how dyeth the wiſe man, as the fool.

32 Therefore I hated life, becauſe the work wrought under the ſun is grievous unto me, for all is vanity and vexation of ſpirit.

33 Yea, I hated all the labour which I had taken under the ſun, becauſe I ſhould leave it unto the man that ſhall be after me;

34 And who knoweth whether he ſhall be a wiſe man or a fool? Yet ſhall he have rule over all my labour, wherein I have ſhewed my ſelf wiſe under the ſun; this is alſo vanity.

35 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

36 For there is a man whoſe labour is in wiſdom, and in knowledge, and in equity, yet to a man that hath not laboured therein, ſhall he leave it for his portion: This alſo is vanity and a great evil.

37 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun.

38 For all his days are ſorrows, and his

travel

travel grief; yea, his heart taketh not rest in the night, this is also vanity.

39 There is nothing better for a man, than that he should eat, and drink, and that he should make his soul enjoy good in his labour.

40 This also I saw that it was from the hand of God.

Solomons Seasons.

IS there not an appointed time to man upon earth, and are not his days also like the days of an hireling?

2 I saw under the sun, that the race is not to the swift, nor the battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all.

3 To every thing there is a season, and a time to every purpose under the heaven.

4 A time to be born, and a time to die.

5 A time to plant, and a time to pluck up that which is planted.

6 A time to kill, and a time to heal.

7 A time to break down, and a time to build up.

8 A time to weep, and a time to laugh.

9 A time to mourn, and a time to dance.

10 A time to cast away stones, and a time to gather stones together.

11 A time to imbrace, and a time to refrain from imbracing.

12 A time to get, and a time to lose,

13 A time to kæp, and a time to caſt away.
14 A time to rent, and a time to ſow.
15 A time to kæp ſilence, and a time to ſpeak.
16 A time to love, and a time to hate.
17 A time of war, and a time of peace.
18 The eyes of all things wait upon the Lord, and he giveth them their meat in due ſeaſon.
19 Let us not be weary of well doing, for in due ſeaſon we ſhall reap, if we faint not.
20 Chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.
21 Take ye hæd, watch, and pray, for ye know not when the time is.
22 Sow to your ſelves in righteouſneſs, reap in mercy; break up your fallow ground; for it is time to ſæk the Lord, till he come and rain righteouſneſs upon you.
23 It is not for you to know the times, or the ſeaſons, which the father hath put in his own power.
24 Who ſo kæpeth the commandment, ſhall fæl no evil thing; and a wiſe mans heart diſcerneth both time and judgement.
25 Bleſſed are they that kæp judgment; and he that doth righteouſneſs at all times.

Bleſſed Qualifications.

BLeſſed, thrice bleſſed are the poor,
The poor I mean in ſpirit,
For they the Lord himſelf hath ſaid
His Kingdom ſhall inherit.

And Bleſſed too are they that mourn,
For they ſhall laugh, and ſing,
The meek alſo, though now forlorn,
Shall each one reign as King.

And all that thirſt and Hunger too
In love to righteouſneſs,
They ſhall have comforts not a few
And ſuch as ſhall refreſh.

The merciful ſhall bleſſed be,
For God ſhall ſhew them grace,
And he that's pure in ſoul, 'tis he
Shall ſee him face to face.

And they that love and ſeek for peace,
His Children they are call'd;
And ſufferers for righteouſneſs
Shall never be enthrall'd.

The man said, the woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.

And the woman said, the serpent beguiled me, and I did eat.

And *Adam* called his wives name, *Eve*, *Genesis* 3.

Train up a childe in the way he should go, and when he is old, he will never depart from it. *Proverbs* 22. 6.

A wise Son makes a glad Father; but a foolish Son is the heavinesse of his Mother, *Proverbs* 10. 1.

Make not thy self familiar with a Cat, for the Cats breath is hurtful, and her claws are sharp.

Precious in the sight of the Lord, is the death of his Saints, *Psalms* 116. 15.

A good name is better than precious ointment, and the day of death, than the day of ones birth, *Eccles.* 7. 1.

Behold Behemoth, or the Elephant, he eateth grass, as an Ox.

He moveth his tayl as a Cedar tree, his bones are as strong barres of [illegible] *Job* 40.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

Surely he shall not be moved for ever, the righteous shall be in everlasting remembrance, *Psalm* 112.

Hold faſt that which thou haſt, that no man take thy Crown, *Revela.* 3. 11.

And when the chief Shepherd ſhall appear thou ſhalt receive a Crown of glory that fadeth not away, 1 *Peter.* 5. 4.

The Horſe mocketh at fear, and is not affrighted, neither turneth he back from the ſword, *Job* 39. 22.

The Horſe is prepared againſt the day of battel, but ſafety is of the Lord, *Proverbs* 21. 31.

They crucified the Lord of life, and parted his garments, caſting lots

And ſat over his head, his accuſation, written, THIS IS JESUS THE KING OF THE JEWS, *Matth* 27.

Theſe things ſaith he that is holy, he that is true, that hath the Key of *David*, he that openeth, and no man ſhutteth, *Revelations* 3. 7.

I am he that liveth, and was dead; and behold I am alive for evermore, Amen, and have the Keys of Hell and Death, *Revelations* 1. 18.

There was a certain rich man, and a certain beggar named Lazarus lay at his gate, full of ſores,

Deſiring to be fed with the crums which fell from the rich mans table.

Moreover the dogs came and licked his ſores, *Luke* 16.

Why take ye thought for raiment, conſider the Lillies of the field, how they grow, they toyl not, neither do

And yet even *Solomon* in

was not arrayed like one of

Matt. 6. 28, 29.

Curse not the King, no not in thy thought, for a bird of the Air shall carry the voice, and that whith hath wings shall tell the matter. *Eccles.* 10. 20.

Thou shalt not muzzle the Ox when he treadeth out the Corn. *Deut.* 25. 4.

But if the Ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the Ox shall be stoned, and his owner also shall be put to death. *Exod.* 21, 29.

The righteous shall flourish like the Palm-tree; he shall grow like a Cedar in *Lebanon*. *Psalm* 92. 12.

His branches shall spread, and his beauty shall be as the Olive-tree, and his smell as *Lebanon*, *Hos.* 14. 6.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his Quiver full of them, they shall not be ashamed; but they shall speak with the enemies in the Gate. *Psalm* 127. 4. 5.

As for man his dayes are as grass; as a flower of the Field, so he flourisheth. *Psalm.* 103. 15.

He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. *Job* 14. 2.

Moses made a Serpent of Brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived. *Numbers.* 21. 9.

The righteous ſhall be like a Tree, planted by the rivers of water; that bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper, *Pſalms* 1. 3.

Will the Unicorn be willing to ſerve thee, or abide by thy crib?

Canſt thou binde the Unicorn with his band in the furrow; or will he harrow the valley's after thee? *Job* 39. 9, 10.

Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are raveneing wolves.

Ye ſhall know them by their fruits, *Matthew* 7, 15, 16.

Give the King thy judgments, O God, and thy righteouſneſs unto the Kings Son, *Pſalms* 72. 1.

My ſon fear thou the Lord, and the King, and meddle not with them that are given to change, *Proverbs* 24. 21.

Wherewith ſhall a young man cleanſe his way, by taking heed thereto

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them, *Eccleſ.* 12. 1.

Zacheus ſought to ſee Jeſus, who he was, and could not for the preſs, for he was little of ſtature

And he ran before, and climbed up into a Cycamore-tree to ſee him, for he was to come that way,

Be gone profaneneſs; come not near,
Nor ought but what is pure and clear,
Or that which thirſteth to be ſo,
May at his peril farther go.

A Pſalm, or Summary of Gods providence.

COme now and hear, you that fear the Lord, and I will tell you what he hath done for my ſoul:

2 Yea, I will tell you what he hath done for yours; and the wonders of his bounty towards all the world.

3 When we lay aſleep in the ſhades of nothing, his mighty hand awak't us into a being.

4 Not that of ſtones, or plants, or beaſts; over which he hath made us abſolute Kings.

5 But an accompliſhed body, and immortal ſpirit; and little inferiour to his glorious Angels.

6 He printed on our ſoules his own ſimilitude; and promiſed to our obedience his own felicity.

7 He endued us with appetites to live well and happy; and furniſhed us with means to ſatisfie thoſe appetites.

8 Creating a world to ſerve us here, and providing a Heaven to glorifie us hereafter.

9 Thus didſt thou favor us, O infinite goodneſs! But we, what return did we make

10 Blush O my soul, for shame; and weep for grief, at thy ingratitude:

11 We Childishly preferred a trivial apple, before the Law of our God, and the safety of our own lives:

12 We fondly embraced a little present satisfaction, before the pleasures of paradice, and the eternity of heaven:

13 Behold the unhappy force of all our miseries; whose streams increased as they went farther on:

14 Til they exacted at last a deluge of justice, to drown their seas of iniquity.

15 And here, alas, had been an end of man; a sad and fatal end of the whole world:

16 Had not our wise Creator foreseen the danger; and in time prevented the extremity of the ruine:

17 Reserving for himself a few choice plants, to replenish the earth with more hopeful fruit.

18 Yet they grew wilde, and brought forth sowr grapes; and their childrens teeth were set on edge.

19 They aspired to an intollerable pride, of fortifying their wickedness, against the power of Heaven:

20 Justice was now provoked to a second deluge; and to cover the earth again with another cloud:

21 But mercy discovered a bowe in the cloud, and our faithful God remembred his promise.

22 Alas

22 Allaying their punishment with a milder sentence; and onely scattering them from the place of their conspiracy:

23 Which yet his providence turned into a blessing, by making it an occasion of peopling the world:

24 Still their rebellious nature disobeyed again; and neither feared his judgments nor valued his mercies:

25 But by a graceless emulation propogated sin, as far as his goodness propogated mankinde.

26 Then he selected a private family; and increased and governed them with a particular tenderness:

27 Giving them a law by the hands of Angels; and engaging their obedience by a thousand favours.

28 But they neglected to their God, and Heaven; and fell in love with the ways of death.

29 When thou hadst thus, O dearest Lord! tryed every remedy; and found our disease beyond all cure:

30 When the light of nature proved too weak a guide, and the general flood too milde a correction:

31 When the miracles of Moses could not soften their hearts, nor the law of Angels bring them to perfection.

32 When all was reduced to this desperate state, and no imaginable hope left to recover us.

33 Behold

33 Behold the eternal wisdom findes a strange expedient; the last and highest instance of almighty love:

34 He resolves to cloath himself with our flesh; and to descend from heaven, and die for our redemption.

35 Wonder, O my soul, at the mercies of thy Lord; how infinitely transcending even our utmost wishes:

36 Wonder at the admirable providence of his councels; how exactly fitted to their great design:

37 Had he bèn less than God, we could never have believed the sublime mysteries of his heavenly doctrine:

38 Had he bèn other than man, we must needs have wanted the powerful motive of his holy example.

39 Had he been onely God, he could never have suffered the least of those afflictions he so gloriously overcame:

40 Had he bèn mèrly man, he could never have overcome those infinite afflictions he so patiently suffered:

41 O blessed Jesu, both these thou art in thy self; be thou both these unto us:

24 Be thou our God and make us adore thée; be thou our leader, and make us follow thée.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

HYMN.

JEſu, who from thy Fathers throne
To this low vale of tears cam'ſt down,
In our poor nature dreſt:
O may the charms of that ſweet love,
Draw up our ſouls to thee above,
And fix them there to reſt.

Jeſu, who wert with joy conceiv'd,
With joy wert born, while no pain griev'd
Thy Mothers virgin Womb:
O may we breed, and bring thee forth
In our glad hearts, for all is mirth
Where thou art pleas'd to come.

Jeſu, whoſe high and humble birth
In heaven the Angels, and on earth
The faithful Shepherds ſing:
O may our Hymns which here run low,
Shoot up aloft, and fruitful grow
In that eternal ſpring.

Jeſu, how ſoon didſt thou begin
To bleed and ſuffer for our ſin,
The circumciſing Knife!
O may thy grace, by making good
Our ſouls juſt cauſe 'gainſt fleſh and blood
Cut off that dangerous ſtrife.

Jeſu, who took'ſt that heavenly name,
Thy bleſſed purpoſe to proclaim
Of ſaving loſt mankinde,
O may we bow our heart and knee,

Bright

Bright King of names, to glorious thee,
And thy hid sweetnes finde.

Jesu, who thus began'st our bliss,
Thus carryd'st on our happiness;
To thee all praise be paid:
O may the great mysterious three
For ever live and ever be
Ador'd, belov'd, obey'd.

ANTIPHON.

Blessed be the mercy of our God, who hath left no way untry'd, that could possibly recover us.

A Psalm of Remembrance.

SOon as his blest decree was made, of sending the Son of God to redeem mankinde:

2 Immediately his godness was ready to come among us, had our ungracious world been ready to receive him:

3 But we as yet were too gross, and sensual; and utterly uncapable of so pure a law:

4 We were immerst in cares and pleasures; and wholly indisposed for so perfect an obedience.

5 While we were thus unfit for thee; O thou God of pure and perfect holiness!

6 Thou graciously wert pleased to stay for us; and all that time prepare us for thy presence.

7 From the beginning entertaining us with hope; and through every age confirming our Faith.

8 How early, O Lord, didst thou engage to relieve us; The seed of the woman shall break the serpents head?

9 How often didst thou repeat thy promise to Abraham; In thy seed shall all the nations of the earth be blessed?

10 How many ways did thy mercy invent, by unquestionable tokens to give notice of thy coming?

11 Behold a Virgin shall conceive and bear a Son; and his name shall be called God with us:

12 A branch shall shoot out of the stock of Jesse; and from the root of that branch shall spring a flower:

13 The spirit of the Lord shall rest upon him; and the spirit of wisdom, and piety, and fortitude:

14 Our Lord shall raise up a prophet like Moses; and put his words in his mouth, and he shall teach us:

15 And thou Bethelem who art little among the thousands of Juda, out of thee shall he come that is to be the ruler in Israel:

16 Whose goings forth are from the beginning, even from the days of eternity.

17 Mark, how the eternal Father introduces his Son; commanding first all the Angels to adore him.

18 Thou art my Son, this day have I begotten thee; Thou art my Son, and I will be thy Father:

19 I

19 I will give thée the Gentiles for thine inheritance; and the ends of the world for thy possession:

20 It is too little that thou raise up the tribes of Jacob; and convert the dregs of Israel:

21 Thou art appointed a light for the Gentiles; and a Saviour to the utmost parts of the earth.

22 Mark, how the ancient prophets rejoyce in the Messias; and in soft and gentle words foretel his sweetness:

23 He shall come down as rain into a Fleece of wool; and as drops of dew distilling on the earth.

24 He shall feed his flock like a Shepherd; and gently lead those that are with young.

25 He shall gather his lambs with his Arms; and carry them in his bosom:

26 The bruised reed he shall not break; nor quench the smoaking flax:

27 Justice and Peace shall flourish in his days; and sin and death be destroyed for ever:

28 Then shall the eyes of the blinde be opened; and the ears of the deaf be made to hear:

29 Then shall the tongues of the dumb be loosened, and the lame man leap like a buck.

30 Thus, O Lord, did thy holy servants prophesie of thee; Thus did their children sing thy praises:

31 Blessed be the Lord our God who alone doth wonderful things; and blessed be thy name of his Majesty for ever.

32 His dominion shall reach from sea to sea, and from the river to the end of the world:

33 They who dwell in the wilderness shall kneel before him; and his enemies shall lick the dust:

34 The Kings of Tharsis, and the Isles shall offer him presents; the Kings of Arabia, and Saba shall bring him gifts:

35 All the Kings of the earth shall adore him; and all nations do him service:

36 For he shall rescue the weak from the hand of the mighty; the weak who had none to help him:

37 He shall be favorable to the simple, and the needy; and shall preserve the souls of the poor:

38 He shall deliver them from usury; and oppression; and their name shall be honorable in his sight:

39 He shall live, and to him shall be given of the gold of Arabia; they shall adore him perpetually, and bless him all the day long.

40 O thou eternal King of Heaven and earth, make good to thy servants these happy predictions:

41 So rule us here, that we may obey thy grace so favor us hereafter that we may enjoy thy glory.

Glory be to the Father, &c.

HYMN.

HYMN.

WHat can I crave
More than the Lord hath done,
Who freed a slave
Before his onely Son?
Blest be his Son
That so repair'd my loss,
I never will
Think on my Saviors cross,
Whose death revives
My soul; once was I dead,
But now I'le raise
Again my drooping head;
And singing say,
And saying sing for ever,
Blest be the Lord
That did my soul deliver.

ANTIPHON.

The Lord hath redeemed me from my sins.

A Psalm of our Saviours sufferings.

IT was not thy joys alone, O Lord, that thou inspiredst into thy holy prophets:

6 But thou didst reveal to them thy sorrows too; and most command them to publish them with a tender care:

3 That they not onely should speak thy words; but, the more to effect us, should put on thy person.

4 O let our eyes run down with water; and
our hearts faint away with grief:
5 While we remember the sufferings of our
Lord, and hear his sad complaints:
6 I give my body to those that beat it; and
my cheeks to those that buffetted them:
7 I turned not away from them that re-
proached me; nor from them that spit on my
face:
8 My enemies whisper together, and spite-
fully malign me; saying when will he die, and
his name perish?
9 My familiar friend who eat of my bread,
hath lifted up his heel against me.
10 But thou upheldst me, O Lord, in my in-
tegrity: and sets me before thy face for ever.
11 They compassed me about with words of
malice; and fought against me without a cause:
12 They rewarded me evil for good; and
hatred for my love:
13 I am poured forth like water; I am ta-
ken away as a shadow when it declines:
14 My heart within me is as melted wax;
and all my bones are out of joynt:
15 My strength is dry'd up like a potsheard;
and my tongue cleaves to the roof of my mouth:
16 I expected some to pity me, and there
was none; I looked for comforts, but I found
not one.
17 O my God, my God, how far hast thou
forsaken me! Thou hast brought me into the
dust of death.

18 Our Fathers called to thée, and were delivered; they trusted in thée, and were not abandoned.

19 But I am a Worm, and no man; the reproach of men, and the despised of the people.

20 All that sée me, laugh me to scorn; they shoot out the lip, and shake their head, saying,

21 He trusted in God that he would save him; let him deliver him, if he delighteth in him:

22 Be not far from me, O Lord, my strength! for trouble is nigh, and there is none to help me:

23 The assembly of the wicked have inclosed me about; they pierce my hands and my feet:

24 I may tell all my bones; they gaze and stare upon me:

25 They part my garments among them, and on my vesture they cast lots:

26 They gave me gall to eat, and in my thirst vinegar to drink:

27 All these sad things, O Lord, thy Prophets foretold, to prepare our faith for such exorbitant truths:

28 Thine own selected nation conspired against thée; and with innumerable affronts most barbarously murthered thée:

29 Speak Ye Saints and holy Prophets what was the dismal cause, that shed the blood of this spotless Lamb?

30 They quickly answer, he had done

iniquity; nor could any fraud be found in his mouth:

31 But he was smitten for the sins of the people; and taken away from the land of the living:

32 He delivered up himself to death, and was numbred with the wicked;

33 We like sheep have gone astray, and God laid on him the iniquity of us all:

34 He was wounded for our offences; and bruised for our transgressions:

35 The chastisements of our peace was upon him; and by his stripes we were healed.

36 O blessed Jesu, who tookest upon thee our infirmities, to bestow upon us thine own perfections!

37 Heal us, thou great physitian of our souls; and let us sin no more, lest a worse thing come unto us:

38 Heal us by the mystery of thy holy incarnation; and the meekness of thy humble birth:

39 Heal us by the precious blood of thy circumcision; and the sweet, and ever blessed name of Jesus:

40 Heal us by the gracious manifestation to the gentiles; and the powerful influence of all thy miracles.

41 Heal us by the exemplary obedience of thy presentation; and the soveraign balsom of thy passion:

42 Heal us by the joys of thy glorious re-

ur rection; and the trpumph of thy glorious ascension:

43 Spare us O God, spare thou them whom thou hast redæmed with thy most pretious blood, and be not angry with us for ever.

Glory be to the Father, &c.

HYMN.

O Thou God Almighty,
Father of all mercy,
Fountain of all pity,
Grant we beseech thee,
Of thy great clemency,
On us to have mercy,
Now, and at the hour of death. *Amen.*

ANTIPHON.

And now Lord what is my hope?
Truly my hope is even in thee;
Have mercy on the works of thine own hand.

A Psalm of Praise.

PRaise the Lord all you nations of the earth; praise him with the voice of joy and thanksgiving.

2 Praise him with the well tun'd strings of your heart; praise him with the sweetest instrument, obedience.

3 Let every one that would be happy, sing immortal praises to the God of our salvation.

4 He is our redæmer; he hath perfectly fulfilled what he graciously was pleased to undertake.

5 He hath made satisfaction for our transgression; and for our forfeitures he hath paid the ransom.

6 We by disobedience were banished from paradice, and he hath received us into his own Kingdom:

7 We wandred up and down in the wilderness of error; and he hath guided us into the ways of truth:

8 We were by nature the children of wrath; and he hath mediated our peace with his offended Father:

9 We were become the slaves of sin, and he hath bought our freedom with his own blood.

10 We were in danger of sinking into Hell; and he hath saved us from that bottomless pit:

11 We were on the brink of danger, yet fell not in; they are well kept that are kept by thee. O thou preserver of men.

12 The gates of Heaven were shut against us; and he went up himself and opened them to all believers:

13 He made us first of nothing, and restored us again when we had made our selves nothing:

14 He left his throne where Seraphins adored him; and descended on earth where slaves affronted him:

15 He lead a life of poverty, and labor; and died a death of shame and sorrow:

16 O infinite goodness, what shall we render for these unspeakable mercies?

17 O may our ſouls perpetually bleſs thée; and every minute of our time be ſpent in thy ſervice:

18 Let us not live O Lord to our ſelves, but unto thee; nor breath but to ſpeak thy praiſe; nor be at all, but to be all thine.

Glory be to the Father, &c.

HYMN.

BLeſſed Savior, Lord of all,
Vouchſafe to hear us when we call,
And now to thoſe propitious be,
That in prayer bow to thee,
Still to be kept from miſery.

Great Maker of the day, and night,
On our darkneſs caſt thy light,
And let thy paſſion pardon win,
For what we have offended in,
Or thought, or word, or deed of ſin.

ANTIPHON.

Bleſs the Lord, O my ſoul, and all that is within me praiſe his holy Name.

A Pſalm of Thankſgiving.

WE praiſe thée, O God, we acknowledge thée our Lord:

2 All the earth adoreth thée, thou Father eternal:

3 To thée the bleſſed Angels; to thée the Heavens, and all their powers:

4 To thée the Cherubims, and Seraphims perpetually ſing:
5 Holy, Holy, Holy, Lord God of Sabbath:
6 The Heavens, and the earth, are full of the Majeſty of thy glory:
7 The glorious quire of Apoſtles praiſe thée.
8 The renowned ſociety of Prophets bleſs thée:
9 The noble army of Martyrs glorifie thée:
10 The holy Church throughout the world confeſſeth thée.
11 Father of immence majeſty:
12 Thy adorable, true, and only Son:
13 Also the holy Spirit the Comforter:
14 Thou art the King of glory, O Chriſt:
15 Thou art the eternal Son of the Father.
16 Thou being to undertake the delivery of man, diddeſt not diſdain the Virgins Womb.
17 Thou, having overcome the ſting of death, didſt open to believers the Kingdom of Heaven.
19 Thou ſitteſt at the right hand of God, in the glory of thy Father:
19 We believe thou ſhalt come to be our Judge.
20 Help therefore we beſeech thée, thy ſervants, whom thou haſt redeemed with thy moſt precious blood.
21 Make them be numbred with thy Saints in glory everlaſting:
22 Lord ſave thy people, and bleſs thy inheritance:

23 And govern them and raise them up even to eternity:

24 Every day we glorifie thée, and praise thy name for ever and ever:

25 Vouchsafe O Lord to keep us this day without sin:

26 Have mercy on us, O Lord, have mercy on us:

27 Let thy mercy, O Lord, be on us, as our hope is in thée:

28 In thée O Lord have I placed my hope let me not be confounded for ever.

Glory be to the Father, &c.

HYMN.

WHy do we seek felicity,
Where 'tis not to be found;
And not dear Lord, look up to thee,
Where all delights abound?

Why do we seek for treasure here,
On this false barren Sand:
Where nought but empty shels appear,
And marks of shipwrack stand?

O world how little do thy Joys
Concern a soul that knows
It self not made for such low toys,
As thy poor hand bestows!

How cross art thou to that design
For which we had our birth!
Us who were made in heav'n to shine,
Thou bow'st down to thy earth.

Nay,

Nay, to thy hell; for thither sink
All that to thee submit:
Thou strew'st some flow'rs on the brink
To drown us in the pit.

World, take away thy tinsel wares,
That dazel here our eyes:
Let us go up above the Stars,
Where all our treasures lies.

The way we know; Our dearest Lord
Himself is gone before:
And hath engag'd his faithful word,
To open us the door.

But, O my God! reach down thy hand,
And take us up to thee:
That we about thy throne may stand,
And all thy glories see.

All glory to the Sacred Three,
One Ever-living Lord,
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

ANTIPHON.

Never can we say too much of this gracious subject;
Never can we think enough of the felicities of Heaven.

A Psalm of Adoration.

Come let us adore our God, that hath redeemed us.

WHen, O Lord, we had sold our selves to sin, and were become the slaves of Satan; then wast pleased to descend from Heaven, and to purchase our freedom, with the price of thine own most pretious blood.

2 Thou wast hoised upon the Cross for us, so didst thou depositе thy inestimable life, to rescue us sinners from an eternal death.

3 Let us consecrate our whole lives to thy sacred memory, and tenderly compassionate thy unparallel'd sufferings:

4 Let us heartily repent for, and abstain from our many sins, and thankfully admire the riches of thy mercies.

5 Let us wean our mindes from vain and sensual delights, and govern our appetites with prudent restraints; that our souls may mount towards thy throne, on the wings of Fasting, Alms, and Prayer.

Let us evermore adore thy name, for thou alone art worthy to be praised.

Glory be to the Father, &c.

HYMN.

COme let's adore the King of Love,
And King of sufferings too;
For love it was that brought him down,
And sat him here in woe.

Love

Love drew him from his paradice,
Where Flowers that fade not, grow:
And planted him in our poor dust,
Among us weeds below.

Here for a time this heav'nly plant
Fairly grew up and thriv'd:
Diffus'd it's sweetness all about,
And all in sweetness liv'd.

But envious frosts, and furious storms
So long did fiercely chide:
This tender Flower at last bow'd down
It's bruised head, and dy'd.

O narrow thoughts, and narrower speech,
Here your defects confess:
The life of Christ, the death of God,
How faintly you express!

Help O thou blest inspiring root,
Whence this fair Flow'r did spring;
Help us to raise both heart and voice,
And with more spirit sing

To Father, Son, and Holy Ghost,
One undivided three.
All highest praise, all humble thanks
Now and for ever be.

ANTIPHON.

Let us take up our Cross, and follow Christ Jesus our Saviour, for his yoke is easie, and his burthen is light.

Evening Prayer.

O Lord our heavenly Father, Almighty, and Ever-living God, by whose providence both the day and the night are governed, vouchsafe we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the most blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault, and defile the soul, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

PErmit not sluggish sleep
To close your waking eye,
Till you with Judgment deep,
Your daily deeds do try,
He that his sins in conscience keeps
Where he to quiet goes,
More desperate is than he that sleeps
Amidst his mortal foes.

Down lying.

At night lie down
Prepar'd to have
Thy Sleep, thy Death,
Thy Bed, thy Grave.

ANTIPHON.

I will lay me down in peace and take my rest; for it is thou Lord onely, that makest me dwell in safety. Have mercy upon me, O Lord, now, and at the hour of death.

A Prayer and Thanksgiving for every true Subject to use upon the Anniversary-day of the Kings Reign.

O Lord, by whom Kings reign, and Princes are set up to bear rule over their people, and by whose gracious providence thy servant and our dread sovereign King Charles the [illegible] was this day placed in the Royal Throne of [illegible] Kingdom, accept we beseech thee, the grateful Commemoration which we now make before Heaven and before thee, of this thy great goodness, and blessing towards us; that while we offer up our vows and sacrifices of thanksgiving to the praise of thy glorious Name, thou mayst bless the King with thy favour, and crown him with continual honor, granting him a long, prosperous, and religious reign over us, and granting us a true, quiet, humble, and obedient subjection under him; that he ruling us prudently with all his power, we may obey him loyally with all lowliness, and cheerfulness of minde, and that both he, and we, evermore endeavouring to set forth the beauty of thy Church militant here on earth, may be at last exalted to the glory of thy Church triumphant in Heaven, through Jesus Christ our Lord. Amen.

HYMN.

GIve to the King thy Judgments, Lord,
That he may juſtice do,
That all his people may accord
T'obey and ſerve him too.

The mountains then ſhall bring us peace,
And God ſhall bleſs the Land,
Oppreſſours ſhall therein decreaſe,
As broken by his hand.

The poor he righteouſly ſhall try,
Their children he ſhall ſave,
And God ſhall bleſs us from on high,
And hear us when we crave.

The Juſt ſhall flouriſh in his days
And he be feared then,
All folk ſhall ſing the Lords due praiſe,
And each one cry, *Amen.*

ANTIPHON.

Lord preſerve the life of the King, for by thee Kings Reign, and Princes decree Juſtice.

And when there was no King in Iſrael, every man did that which was right in his own eyes.

Catholick faith, called *The Apoſtles Creed*, divided into twelve Articles.

I Believe in God, the Father Almighty, Maker of Heaven, and Earth.

2 And in Jesus Christ his onely Son our Lord.

3 Who was conceived by the Holy Ghost, born of the Virgin Mary,

4 He suffered under Pontius Pilate, was crucified, dead, and buried.

5 He descended into hell, the third day he rose again from the dead.

6 He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

7 From thence he shall come to judge the quick and the dead.

8 I believe in the Holy Ghost.

9 The Holy Catholick Church, the Communion of Saints.

10 The forgivenes of sins.

11 The resurrection of the body.

12 And the life everlasting. Amen.

The Exposition of the Creed.

IT was made by the twelve Apostles, and therefore it containeth twelve Articles.

By this faith, into which all Christians are baptized, we learn to believe.

1 In God the Father, who made us, and all the world.

2 In God the Son, who hath redeemed us, and all mankinde.

3 In God the Holy Ghost, who doth sanctifie us, and all the chosen people of God.

The Lords Prayer.

The Preface thereunto is,

OUr Father which art in Heaven.

In the Prayer are six Petitions,

1 Hallowed be thy Name.

2 Thy Kingdom come.

3 Thy will be done on earth, as it is in Heaven.

4 Give us this day our daily bread.

5 And forgive us our trespasses, as we forgive them that trespass against us.

6 And lead us not into temptation, but deliver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, and the Glory, for ever, and ever. Amen.

The Exposition of the Lords Prayer.

Christ our Savior made this Prayer, and therefore it is called the Lords Prayer, and is the most excellent of all others.

This Prayer is the foundation whereupon and the pattern whereby all our other Prayers must be framed.

In it we desire God our Heavenly Father who is the giver of all goodness, to send his grace unto us, and all others.

1 That we may worship him.

2 Serve him.

3 And obey him, as we ought to do.

And we pray unto God, that he would

4 Send us all things which be needful both for our souls, and bodies.

Hereafter followeth the Ten Commandments.

GOd spake these words and said, I am the Lord, thy God, which brought thee out of the land of Egypt, out of the house of Bondage.

1 Thou shalt have no other Gods but me.

2 Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

3 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

4 Remember that thou keep holy the Sabbath day, six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant, and Maid-servant, thy Cattel, and the Stranger that is within thy Gates, for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hal-

5 Honor thy Father, and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit Adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbors wife, nor his Man servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy neighbors.

O Lord have mercy upon us, and write these thy Laws in our hearts we beseech thee.

The Exposition of the Ten Commandments.

The Duty of the first Commandment, is

1 To acknowledge the Eternal Deity of the only true God.

2 To worship him with all inward devotion of souls.

3 To love, honor, and obey him, for his own sake.

4 To fear, and call upon him, to trust and believe in him, and none but him, all the days of our life, without giving any share of his honor to Angels, Saints, or any other creature.

The Duty of the Second Commandment, is

1 To apprehend God as an infinite, and

comprehensible essence; without any Vertues,
shape of our own fancying, or framing, wh
by to make a representation of him.

2 To Honor, and worship him with all lowly reverence, even of our souls and bodies.

The Duty of the third Commandment, is

To honor the most holy and reverend Name of God.

The Duty of the fourth Commandment, is

1 As men, to keep holy one day of seven.

2 As Christians, to keep holy that day of the seven, which because Christ hath instituted, is is called the Lords-day, and his Church hath ever observed it.

The Duty of the fifth Commandment, is

1 To love, honour, and obey our Parents, with all lowliness and reverence.

2 In like manner faithfully to serve, honor, and obey the King, to reverence his sacred Power, and his soveraign Authority over us.

3 To live by his Laws and Commandments, according to Gods blessed word and Ordinance.

live in an orderly, and a quiet subjecti
Kings subordinate Magistrates.

submit our selves lowly, and reverent
in that are our spiritual Guides, the
Prelates, and Priests of God

5 Honor thy

The Duty of the sixth Commandment, is

1 To protect, and preserve, as much as in us lies, the person, or life of any man whatsoever.

2 To procure peace, and love, among all sorts of people.

The Duty of the seventh Commandment, is

To keep our bodies in Temperance, Sobriety, and Chastity.

The Duty of the eighth Commandment, is

To do justice to all men, and not to use any tricks or trafts, whereby to purloyn from, or to cheat, or couzen another man of that which is properly his.

The Duty of the ninth Commandment, is

To preserve every mans good name, and to keep our selves free from slandering and backbiting any man, either friend or enemy.

The Duty of the tenth Commandment, is

To love our neighbors, as our selves, to relieve the poor, to oppress none, and to be in charity with all men.

The three Theological Vertues, *Faith*, *Hope*, and *Charity*.

They are called Theological, because the word signifieth a thing that belongeth to God.

Now abideth Faith, Hope, and Charity, but the greatest of these is Charity.

Of Faith.

Faith cometh by hearing, and hearing by the Word of God.

Let us who are of the day be sober, putting on the brest-plate of Faith and Love, and for an Helmet the hope of Salvation.

Taking the shield of Faith, wherewith we shall be able to quench all the fiery darts of the wicked.

The just man shall live by his Faith.

Being justified by Faith, we have peace with God, through our Lord Jesus Christ.

Whatsoever is not of Faith, is sin.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of Faith.

Hath not God chosen the poor of this world, rich in Faith, and heirs of the kingdom, which he hath promised to them that love him.

But know, Oh vain man, Faith without works is dead.

For as the body without the spirit is dead, so Faith without works is dead also.

Faith is the substance of things hoped for, the evidence of things not seen.

Watch ye, stand fast in the Faith, quit you like men, be strong.

For by it the Elders obtained a good report.

Through Faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.

By Faith Abel offered unto God, a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; And by it, he being dead, yet speaketh.

By Faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

By Faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became

heir

heir of the righteousnes which is by Faith.

Faith is counted for righteousnes.

By Faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise.

Through Faith also Sara her self received strength to conceive seed, and was delivered of a Childe when she was past age, because she judged him faithful who had promised.

By Faith Abraham when he was tryed, offered up Isaac: and he that had received the promises offered up his onely begotten son.

By Faith Isaac blessed Jacob and Esau, concerning things to come.

By Faith Jacob when he was dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his Staff.

By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

By Faith Moses when he was born, was hid three moneths of his parents, because they saw he was a proper Childe, and they not afraid of the Kings commandment.

By Faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter.

By Faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him, who is invisible.

Through Faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

By Faith they passed through the Red-sea, as on dry Land; which the Egyptians assaying to do, were drowned.

By Faith the walls of Jericho fell down after they were encompassed about seven days.

By Faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with peace.

And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthah, of David also, and Samuel, and of the Prophets.

Who through Faith subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouthes of Lyons.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.

Of Hope.

HOpe deferred maketh the heart sick, but when the desire cometh, it is a tree of life.

The Hope of the righteous shall be gladness;

nes; but the expectation of the wicked shall perish.

The wicked is driven away in his wickedness, but the righteous hath hope in his death.

O the Hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night?

Be not a terror unto me, thou art my Hope in the day of evil.

The Lord will be the hope of his people, and the strength of the children of Israel.

It is good that a man should both hope, and quietly wait for the salvation of the Lord.

Tribulation worketh patience: patience, experience: experience, hope: and hope maketh not ashamed.

For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Let Israel hope in the Lord; for with the Lord there is mercy; and with him is plenteous redemption.

Happy is he that hath the God of Jacob for his help: whose hope is in the Lord his God.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

I will hope continually and praise thee for evermore.

For

For thou art my hope, O Lord God, thou art my trust from my youth.

Why art thou cast down, oh my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Therefore my heart is glad, and my glory rejoyceth; my flesh also shall rest in hope.

All ye that hope in the Lord be of good courage, for he shall strengthen your heart.

But the eyes of the wicked shall fail, they shall not escape, and their hope shall be as the giving up of the Ghost.

So are the paths of all that forget God, and the hypocrites hope shall perish.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

If in this life only we have hope in Christ, we are of all men most miserable.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear.

Now the God of hope, fill ye all with joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Of Charity.

FOllow after Charity, and desire spirituall gifts.

Knowledge puffeth up, but Charity edifieth.

Though I speak with the tongues of men and Angels, and have not Charity, I am become as sounding brass, or a tinckling Cymbal.

And though I have the gift of prophecy, and understand all Mysteries, and all knowledge and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.

Above all things put on Charity, which is the bond of perfectness.

Though I bestow all my goods to relieve the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kinde: Charity envieth not; Charity vaunteth not it self, is not puffed up.

Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoyceth not in iniquity, but rejoyceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be

Know-

knowledge, it shall vanish away; wherfore let all things be done with Charity.

Have Charity among your selves, for Charity shall cover the multitude of sins.

Giving all diligente, add to your Faith Vertue; to Vertue, Knowledge: to Knowledge, Temperance: to Temperance, Patience: to Patience, Godlines: to Godlines brotherly kindnes; and to brotherly kindnes Charity.

For if ye do these things ye shall never fail.

Let these three kindes of good works be in ye.

Fasting, Prayer, and Alms-deeds.

Of Fasting.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you they have their reward.

But thou when thou fastest, anoint thine head, and wash thy face,

That thou appear not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.

Fast not for strife, and debate, and to smite with the fist of wickedness;

Is it such a Fast that the Lord loveth, for a man to bow down his head like a bul-rush, and to spread sackcloath and ashes under him, wilt thou call this a Fast, and an acceptable day unto the Lord?

No, this is the Fast that the Lord expects, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke.

Deal thy bread to the hungry, and bring the poor that are cast out, to thy house: when thou seest the naked, cover him, and hide not thy self from thine own flesh.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say here am I.

Of Prayer.

AND when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men, Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet,

closet, and when thou hast shut thy dore, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things you have need of before you ask him.

Pray one for another that ye may be healed: the effectual fervent prayer of a righteous man, availeth much.

Whatsoever things ye desire when ye pray, believe ye shall receive them, and ye shall have them.

Watch and Pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Wherefore pray without ceasing.

Is any among you afflicted, let him pray;

Is any merry, let him sing Psalms.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despight fully use you, and persecute you.

O thou that hearest prayers unto thee shall all flesh come.

Unto thee have I cryed, O Lord, and in the morning shall my prayer prevent thee.

As for me I will call upon God, and the Lord shall save me.

Ehas

Evening, and Morning, and at Noon, will I pray, and cry aloud; and he shall hear my voice.

I will pray with the spirit, and will pray with understanding also.

Hear my prayer, O Lord, and let my cry come unto thee.

The Lord is far from the wicked, but he heareth the prayer of the righteous.

The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

Of Alms-deeds.

TAke heed that you do not your Alms before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven.

Therefore when thou doest thine Alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues, and in the Streets, that they may have glory of men, Verily they have their reward.

But when thou doest Alms, let not thy left hand know, what thy right hand doth.

That thine Alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.

If there be among ye a poor man of one of thy brethren, within any of thy gates, in thy land

land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

For he that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse.

And he that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him again.

Pray, and labor, for the seven Gifts of the Holy Ghost.

1 The Spirit of Wisdom.
2 And Understanding.
3 The Spirit of Councel.
4 And Ghostly Strength.
5 The Spirit of Knowledge.
6 The Spirit of Pietp.
7 And of a Holp, and Godly Fear.

To these add the twelve Fruits of the Holy Ghost.

Love	Mercp	Faith
Joy	Godnes	Modesty
Peace	Longsuffering	Shamefastednes
Patience	Meknes	Sobrietp.

Likewise let these seven spiritual works of Mercy be in you.

1 To instruct the ignorant.
2 To correct offenders.

3 To counsel the doubtful.
4 To comfort the afflicted.
5 To suffer injuries with patience.
6 To forgive offences, and wrongs.
7 To pray for others.

Together with these six Corporal works of Mercy.

1 To feed the hungry, and to give drink to the thirsty.
2 To cloath the naked.
3 To harbor the stranger, and needy.
4 To visit the sick.
5 To minister unto prisoners and captives.
6 To burry the dead.

There are seven capital Sins, which are the fountains of all others, and to every one is opposite a contrary Vertue.

Capital Sins.	Opposite Vertues
Pride	Humility
Covetousness	Liberality
Luxury	Chastity
Anger	Patience
Gluttony	Abstinence
Envy	Brotherly-love
Sloath	Diligence.

There are six sins against the Holy Ghost.

1 To despair of Salvation.
2 To presume of Gods mercy.

3 To impugn the known truth.
4 To envy at another mans good.
5 To be obstinate in sin.
6 To be finally impenitent.

There are four Sins that cry to Heaven for Vengeance.

1 Wilful Murther.
2 Carnal sin against Nature.
3 Oppression of the poor.
4 Defrauding workmen of their wages.

The four last things

Death and Judgement
Heaven and Hell.

There were fifteen Stages in our Saviors Pilgrimage from his Womb unto his Tomb.

1 From his Nativity.
2 To his Baptism.
3 To his Fasting and Temptation
4 To the Mount where he preached to his Disciples.
5 To his Transfiguration.
6 To the marriage at Cana.
7 To the buyers and sellers in the Temple
8 To his prayer in the Garden.
9 To Caiaphas the High Priest.
10 To Pontius Pilate.

11 To his Scourging.
12 To his crowning with Thorns.
13 To his bearing of his Cross.
14 To the field of Blood.
15 To his Crucifixion, Death, and Burial.

But now is Christ risen from the dead, and become the first fruits of them that slept.

Live, Jesus live, and let it be
My life to die for love of thee.

When thou awakest, say with the Psalmist, lighten mine eyes, O Lord, that I sleep not in death.

Or thus.

Awake thou that sleepest, and arise from death, and Christ shall give thee light.

Or thus.

Open thou mine eyes, O Lord, that I may see the wonders of thy Law.

At thy uprising, say

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Even blessed be the Holy, and undivided Trinity, now, and for evermore.

I laid me down and slept, and rose again, and the Lord hath sustained me.

Every Morning, Noon, and evening, let us fall down to worship, and adore before the presence of our God,

Saying,

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come; we

worship him that liveth for ever, and cast our selves before his Throne; thou art worthy, O Lord, our God, to receive Glory and Honor, and Power; for thou hast created all things, for thy wills sake they are, and were created.

A Prayer for the Morning.

INto the hands of thy blessed protection, and unspeakable mercy, O Lord, I this day commend my soul, and body, with all the faculties, powers, and actions of them both, beseeching thee to be ever with me, to direct, sanctifie, and govern me, in the ways of thy Law, and in the works of thy Commandments; that through thy most mighty protection, both here, and ever, I may be preserved in body, and soul, to serve thee, the onely true God, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

SWeet Jesus why, why dost thou love
Such worthless things as we?
Why is thy heart still toward us,
Who seldom think on thee?

Thy bounty gives us all we have,
And we thy gifts abuse:
Thy bounty gives us even thy self,
And we thy self refuse.

My Soul, oh why, why dost thou love,
To run, and swear, and cry;
While all this stir, and huge concern,
Is only for a Fly?

Some

Some silly Fly that's hard to catch,
And nothing when 'tis caught:
Such are the toy's thou striv'st for here,
Not worth a serious thought.

Break off, and raise a noble eye
Up to those Joys above;
Behold all those the Lord prepares
To wooe, and crown thy love.

Alas, dear Lord, I cannot love,
Unless thou draw my heart:
Thou who thus kindely mak'st me know
O make me do my part.

Still do thou love me, O my Lord,
That I may still love thee:
Still make me love thee, O my God;
That thou may'st still love me.

Thus may my God, and my poor soul,
Still one another love;
Till I depart from this low world,
T' enjoy my God above.

To thee, great God, to thee alone,
One Co-eternal Three,
All Power, and Praise, all Joy, and Bliss,
Now, and for ever be.

ANTIPHON.

Thou art, O Lord, the true light of the world; they who follow thee, walk not in darkness.

A Prayer for the Evening.

O Most blessed Saviour, whose sacred body, after thou hadst finished the work of our redemption, was taken down from the Cross, and after a short repose in the Sepulchre, was raised again to a glorious immortality; Grant us, we beseech thee, so frequently to renew in our mindes the memory of thy grave, that we may alwayes be prepared for our own, and so seriously to reflect on the consequences of a holy death, that we may every day grow less affected to this transitory life, and more in love with thy eternal joys, who with the Father, and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Glory be to the Father, &c.

HYMN.

O Lord, now night's return'd again,
Our bodies, and our souls restrain
From being soil'd with filthy stain.

Let not dull sleep oppress our eyes,
Nor us the enemy surprize,
Nor fearful dreams our minde affright;
While the blackness of the night,
Holds from us the chearful light.

To thee, who dost by rest renew
Our wasted strength, we humbly sue,

That when we ſhall encloſe our eyes,
Pure and chaſte we may ariſe,
And make our Morning Sacrifice.

Honor, Lord, to thee be done,
O thou bleſſed Virgins Son,
With the Father, and the Spirit,
As is thine eternal merit,
Ever, and ever to inherit.

ANTIPHON.

He hath made the out-goings of the Morning and Evening to praiſe him.

Let the Prieſts, the Miniſters of the Lord, weep before the Porch, and the Altar, and let them ſay, *Spare thy people, O Lord.*

The Altar.

A broken Altar, Lord, to thee I raiſe,
Made of a heart to celebrate thy praiſe,
Thou that the onely Workman art,
That canſt cement a broken heart,
For ſuch is mine,
O make it thine;
Take out the ſin
That's hid therein,
Though it be ſtone,
Make it to grone,
That ſo the ſame
May praiſe thy Name.
Melt it, O Lord, I thee deſire,
With flames of thy Celeſtial Fire,
That it may ever ſpeak thy praiſe alone,
Since thou haſt changed into fleſh, a ſtone.

The youths Ejaculation.

God be in my head, and underſtanding,
God be in my eyes, and in my ſeeing,
God be in my mouth, and in my ſpeaking,
God be in my ear, and in my hearing.
God be in my heart, and in my thinking.
God be in my will, and my deſire.
God be at my end, and my departing.

HYMN.

HYMN.

OH! that I once were in that City,
Where Halleluja is the Ditty,
Where Contemplation is the Diet,
Sure, that's the place where man is quiet.

Oh! that I once were in that Court,
Where all good Spirits do resort,
Where Love, and Joy, and Grace abound,
Sure, that's the place where man is crown'd.

ANTIPHON.

The Heavenly Jerusalem, *is the City of our God, where he is attended by an innumerable company of Angels.*

Preparatory Prayers for Morning and Evening, beginning with the several Letters of the Name of our Soveraign Lord King CHARLES.

C. Morning Prayer.

Let my Prayer be set forth in thy sight, O Lord, as the incense, and the lifting up of my hands as an Evening-Sacrifice.

CAll, O Lord, to my remembrance, all my late actions, and so further me with thy gracious favour, and continual help, that

all my works, begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

COme Holy Ghost, our souls inherit
With beams of thy celestial Spirit,
Enflame our hearts, we thee desire
With sparks from thy celestial fire,
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart,
Thy Holy Unction from above
Is Comfort, Life, and fire of Love,
Enable with perpetual light
The dulness of our blinded sight:
Cherish, and clear, our soiled Face,
With thy abundance of thy Grace,
Keep far our foes, give peace at home,
Where thou art guide, no ill can come:
Teach us to know the Father, Son,
And thee of both, to be but one,
That through the Ages all along,
This may be our endless Song,
Praise to the Almighty merit,
Father, Son, and Holy Spirit.

ANTIPHON.

When he ascended on high, he led captivity captive, and gave gifts to men.

H. Evening Prayer.

The Confession.

HAve mercy upon me, Almighty and most merciful Father, for I have erred and strayed from thy ways like a lost sheep; I have followed too much the devices and desires of mine own heart, I have offended against thy Holy Laws, I have left undone those things which I ought to have done; and I have done those things which I ought not to have done, and there is no health in me; But thou O Lord have mercy upon me miserable offender, spare thou me O God which confess my faults, restore thou me that am penitent, according to thy promises declared unto mankinde in Christ Jesus our Lord. And grant O most merciful Father, for his sake, that I may hereafter live a godly, righteous and sober life, to the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

HYMN.

LOrd, now the time returns,
For weary man to rest;
And lay aside those pains, and cares,
Wherewith we are oppress:
Or rather change our thoughts
To more concerning cares:
How to redeem our misspent time,
With Sighs, and Tears, and Prayers.

How to provide for Heaven,
That place of reſt and peace;
Where our full joys ſhall never wain,
Our pleaſures never ceaſe.

Bleſt be thy love, dear Lord,
That taught us this ſweet way;
Onely to love thee, for thy ſelf,
And for that love, obey.

O thou our ſoules chief hope,
We to thy mercy fly;
Where ere we are, thou canſt protect;
What ere we need, ſupply.

Whether we wake or ſleep,
Either to thee is done,
By night we through our eye-lids peep
As if the night were gone.

Whether we live or die,
Both we ſubmit to thee;
In death we live, as well as life,
If thine in death we be.

Glory to thee, great God,
One Co-eternal Three;
To Father, Son, and Holy Ghoſt.
Eternal glory be.

ANTIPHON.

The Lord that keepeth Iſrael, neither ſlumbereth nor ſleepeth, the Sun ſhall not ſmite by day, nor the Moon by night all thoſe that truſt in him.

A. Morn-

A. Morning Prayer.

ALmighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, and hath promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel; Of thy mercy I beseech thee, to grant me true repentance, and thy Holy Spirit, that those things may please thee, which I do at this present, and that the rest of my life hereafter, may be pure, and holy, so that at the last, I may come to thy eternal joy, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

NOw that the day Star doth arise,
Beg we of God with humble cries,
Hurtful things to keep away,
While we duly spend the day:
Our tongues to guide so, that no strife,
May breed disquiet in our life.
To shut the casement of our eye,
Lest it admit of vanity,
Preserve the heart both pure, and free,
From vain and troubled Phantasie,
To tame proud flesh, while we deny it
A full cup and a wanton diet,
That when the day light shall go out,
Time bringeth on the night about,
We (leaving worldly ways,
May in silence sing Gods Praise.

ANTIPHON.

As long as I live will I magnifie thee, on this manner, and lift up my hands in thy Name.

R.

Evening Prayer.

REmember not the sins and iniquities of my fore Fathers, nor lay to my charge the sins of this day, or my whole life, grant me gracious Lord, a pure intention of heart, and a stedfast regard to thy glory in all my actions; possess my minde continually with thy presence, and ravish it with thy love, that my onely delight may be, to be imbraced in the armes of thy protection; and that for the sake of my most blessed Saviour, and Redeemer, Jesus Christ the righteous, to whom be all honour, and glory, now and for evermore. Amen.

Glory be to the Father, &c.

HYMN.

COme Holy Spirit, come and breath,
Thy spicy odours on the face
Of our dull region here beneath,
And fill our souls with thy sweet Grace.

Come and root out the poys'nous weeds
Which over-run and choak our lives;
And in our hearts plant thine own seeds,
Whose quickening power our spirits revives.

First plant the humble Violet there,
That dwells secure by being low;
Then let the Lilly next appear,
And make us chaste, yet fruitful too.

But oh! plant all the vertues, Lord,
And let the Metaphors alone;
Repeat once more that mighty word,
Thou needst but say, *Let it be done.*

We can alas, nor be, nor grow,
Unless thy powerful mercy please,
Thy hand must plant and water too,
Thy hand alone must give increase.

Do then, what thou alone canst do,
Do what to thee so easie is,
Conduct us through this world of woe,
And place us safe in thine own bliss.

All glory to the Sacred Three,
One ever-living Soveraign Lord:
As at the first, still may he be,
Belov'd, and Prais'd, Fear'd, and Ador'd.

ANTIPHON.

Kindle in our hearts, O Lord, thy holy fire, that we may offer to thee the incense of Praise.

I. Morning Prayer.

I Did Jesus, into thy hands I give my Bo
dy, my Soul, my Substance, my Fam
my Friends, my Liberty, and my Life; all pos
of me, and of all that is mine, this day, an
all times, as it seemeth best unto thee, and
the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

HYMN.

AWake my soul, chase from thine eyes,
This drowsie sloath, and quickly rise,
Up, and to work apace:
No less than Kingdomes are prepar'd
And endless bliss for their reward;
Who finish well their race.

'Tis not so poor a thing to be
Servants to Heaven, dear Lord, and thee;
As this fond world believes,
Not even here where oft the wise
Are most expos'd to injuries,
And friendless vertue grieves.

Sometimes thy hand lets gently fall
A little drop, that sweetens all
The bitter of our cup;
What hereafter shall we be,
When we shal have whole draughts of thee
Brim-full, and drink them up.

Say happy souls, whose thirst now meets
The fresh and living stream of sweets,
Which spring from that blest Throne;
And you not finde this true even here,
Do you not finde it truer there;
Now Heaven is all your own?

Yes, the sweets we taste, exceed
We can say, or you can read;
They fill, and never cloy:

On earth our cup was sweet, but mixt;
Here all is pure, refin'd, and fixt;
All quintessence of Joy.

Hear'st thou my soul what glorious things,
The Church of Heaven in tryumph sings,
Of their blest life above?
Chear thy faint hopes, and bid them live,
All these thy God to thee will give;
If thou embrace his love.

Great God of rich rewards, who thus
Hast crown'd thy Saints, and wilt crown us,
As both to thee belong:
O may we both together sing
Eternal praise to thee our King,
In one Eternal Song.

ANTIPHON.

O how glorious is the Kingdom of Heaven, where the Lord reigns in the midst of his Saints!

E. Evening Prayer.

EVery day my Lord, and my God, do I beseech thee, to give me patience in my troubles, and afflictions; Humility in comfort; constancy in temptations; and victory against Domestick, In-land, Forreign, & Spiritual enemies; make them O Lord like Oreb, and Zeb, and all their Princes as Zeba, and Zalmunna. Defend me, O God, this night, and ever, against them that rise up against me, for thy

are many in number; And let them know that thou art my God, in whom I trust, for my hope standeth in the name of the Lord, who hath made Heaven and Earth, to whom with the blessed Trinity, three Persons and one God, be Glory, and Praise for evermore. Amen.

Glory be to the Father, &c.

HYMN.

TEll me you bright Stars that shine
Round about the Lambs high Throne;
How, through bodies once like mine,
How you are thus glorious grown.

Hark, with one voice they reply;
This was all our happy skill:
We on Jesus fixt our eye;
And his eminent followers still.

As we clearly saw their minde
Set and rul'd, we ordered ours:
Both this state alone design'd,
Up towards this strain'd all our powers.

Taught by Temperance we abstain'd
From all less for greater goods:
Fighting little drops, we gain'd
Full, and sweet, and lasting Floods.

Arm'd with fortitude we bare
Lesser evils, worse to fly:
Mortal death we durst outdare,
Rather than for ever die.

Justice we observ'd, by giving
Every own their utmost due:
That in peace, and order living,
All might freely Heaven pursue,

Prudence govern'd all the rest;
Prudence made us still apply
What was fittest, what was best;
To advance great Charity.

On those golden wheels of Grace,
That Loves fiery Chariot bear;
We arriv'd at this bright place;
Follow us, and never fear.

O sure truth; O blest attesters;
O that all the world may prove
Of both these such strong digesters,
That both these may feed their love.

Him who made us all for this;
Him who made himself our way;
Him who leads us unto bliss;
May all praise, and all obey.

ANTIPHON.

Blessed be thy Name, O Lord, who hast provided us so great rewards, and strengthened our hopes with so many witnesses.

S. A Private Prayer for all times.

SAy unto my soul, O God, thou art my Salvation; claim me therefore as thy right

keep me as thy charge, and love me as thy childe; fight for me when I am assaulted, heal me when I am wounded, and revive me, when I am destroyed; O thou preserver of men, have mercy on me for thy Names sake. Amen.

Glory be to the Father, &c.

HYMN.

The Sun by Prayer
Did cease his course and staid;
The hungry Lions
Fawn'd upon their prey;
A walled passage
Through the Sea it made,
From furious fire
It banish'd heat away:
It shut the Heavens
Three years from giving rain;
It open'd Heavens,
And showrs powr'd down again.
Oh may our Prayer
Dear Lord, approach to thee
Petitions hear,
And then propitious be,
Teach us to praise
Thy Name with one accord,
That we may sing
Due praise to thee, O Lord.

ANTIPHON.

Prayer is the Souls Artillery, wherewith it penetrates the gates of Heaven.

An Alphabet of Lessons for the instruction of Youth.

A

AS the Clay is in the Potters hand to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best, wherefore fear thou the Lord.

B

Bless them which persecute you, bless, and curse not, neither be wise in your own conceit.

C

Children being haughty through disdain, and want of Nurture, stain the nobility of their kindred. Wherefore be thou humble, and meek, even as Christ himself was.

D

Dishonor not a man in his old Age, for even some of us wax old.

E

Eat as becometh a man, those things which are set before thee; and devour not, lest thou be hated.

F

Flee from sin as from the face of a serpent, for if thou comest too near it will bite thee, the teeth thereof are as the teeth of a Lyon slaying the souls of men.

G

Give not thy minde unto gold, for it hath destroyed many, and perverted the hearts of Kings.

H

Hate not laborious work, neither Husbandry, which the Most High hath ordained.

I

Judge of thy neighbour by thy self; and be discreet in every point.

K

Knock, and it shall be opened unto you; ask, and it shall be given you; seek, and you shall finde.

L

Love thy friend and be faithful to him, yea, love thy neighbour as thy self.

M

My Son, help thy Father in his age, and grieve him not so long as he liveth.

N

Never trust thine enemy; for he will weep with his eyes, but if he finde an opportunity, he will not be satisfied with blood.

O

Obey them that have the rule over you, and submit your self; for they watch for your soul, as they that must give account, that they may do it with joy, and not with grief.

P

Prepare what to say, and so thou shalt be

heard, binde up instruction, and then make answer.

Q

Quarrel not at all, but put off anger, wrath, and malice, and let not blasphemy, and filthy communications enter into your mouth.

R

Reproach not a man that turneth from sin, but remember that all men are worthy of punishment.

S

Strive not with a mighty man, lest thou fall into his hands.

T

Three sorts of men see thou avoid, as vain, and odious, a poor man that is proud, a rich man that is a liyer, and an old Adulterer that doteth.

U

Use not to make any manner of lie, for the custome thereof is not good.

W

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

X

Xantippe the scolding wife of Socrates, was an ill example for vertuous women.

Y

Yield your self unto the Lord, and serve him, that the fiercenes of his wrath, may turn away from you.

Z

Zion shall be redeemed with Judgement, and her converts with righteousnes.

Loyal

Loyal Prayers for every day of the week, beginning with the Letters of the Name of our Soveraign Lord King CHARLES.

C. Munday.

Consider, O Lord, our enemies, how many they are, and they bare a tyrannous hate against us.

CAst us not away, O Lord, in the time of eminent danger; Arise, O God, and defend us from our foes, it is a sure token of thy tender

mercy

mercy, O Lord, that we, and our natural strength that fighteth for us in the deep, are consumed, in the midst of their destruction and Judgment thou hast remembred mercy, and hast saved us; Not unto us, O God, not unto us, be the praise, and glory, but to thy Name, O Lord God of Hosts. Amen.

Glory be to the Father, &c.

HYMN.

HArk, my soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays;
Sings its part, and then obeys.

Natures chief, and sweetest Quire,
Him with chearful Notes admire:
Chanting every day their lauds;
While the Grove their Song applauds.

Though their voices lower be,
Screams have to their melody;
Night and day they warbling run;
Never pause, but still sing on.

All the Flowers that guild the Spring,
Hither their still musick bring;
If Heaven bless them, thankful they
Smell more sweet, and look more gay.

Onely we can scarce afford
Due thanksgiving to our Lord:
We, on whom his bounty flows;
All things give and nothing owes.

Wake for shame my sluggish heart,
Wake and gladly sing thy part:
Learn of Birds, and Springs, and Flowers,
How to use thy nobler Powers.

Call whole Nature to thy aid;
Since 'twas he whole Nature made:
Joyn in one eternal Song,
Who to one God all belong.

Live for ever glorious Lord!
Live by all thy works ador'd:
One in three, and three in one,
Thrice we bow to thee alone.

ANTIPHON.

To know thee, O Lord, is the greatest learning, and to be known of thee, the greatest happiness.

H. Tuesday.

Haste thee, O God, to deliver us, make haste to help us O Lord.

HEar our prayers, O God, and let our cry come unto thee, in the time of our trouble we lift our hands and our hearts to thee, vouchsafe then O Lord to save us, and our Ships and Navies, that are upon the Seas, and the persons of those that are in them, give thine Angels a charge over them, help O Lord, and save them for thy mercies sake, that they may bring home Honor and Victory to our gracious King, peace and plenty to our Kingdoms, and a safe-

guard to those that on their lawful occasions travel upon the Seas: grant this for thy mercies sake, and for the merits of Jesus Christ our Mediator and Advocate. Amen.

Glory be to the Father, &c.

HYMN.

COme lets adore the gracious hand,
That brought us to this light:
That gave his Angels strict command,
To be our guard this night.

When we laid down our weary head,
And sleep seal'd up our eye:
They stood and watcht about our bed;
To let no harm come nigh.

Now we are up, they still go on,
And guide us through the day:
They never leave their charge alone,
What ere besets our way.

And Oh my soul, how many snares
Lie spread before our feet!
In all our Joys, in all our Cares,
Some danger still we meet.

Sometimes the sin doth us o'retake,
And on our weakness win:
Sometimes our selves our ruine make;
And we o'retake the sin.

O save us Lord from all those darts,
That seek our souls to slay:

Save us, from us, and our false hearts;
Left we our selves betray.

Save us, O Lord, to thee we cry,
From whom all blessings spring:
We on thy grace alone, relie;
Alone thy glory sing.

Glory to thee, Eternal Lord;
Thrice Blessed Three in one;
Thy Name at all times be ador'd,
Till time it self be done.

ANTIPHON.

If we receive all we have of God, why do we boast as if we had it of our selves?

A. Wednesday.

Awake, and stand up to judge our quarrel; avenge thou our cause, our God, and our Lord.

ASsist us mercifully, O Lord, in these our Supplications, and Prayers, and dispose the way of thy servants towards the attainment of everlasting Salvation; that among all the changes, and troubles of this mortal life, they may ever be defended by thy most gracious providence, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

LEt other take their course,
And sing what Name they please:

Let

Let wealth, or beauty be their theam;
Such empty ſounds as theſe.

For me i'le nere admire,
A lump of burniſht clay:
How ere it ſhines it is but duſt;
And ſhall to duſt decay.

Sweet Jeſus is the Name
My Song ſhall ſtill adore;
Sweet Jeſus is the charming Word
That does my life reſtore.

When I am dead in grief,
Or, which is worſe, in ſin:
I call on Jeſus, and he hears;
And I to live begin.

Then Lord for ever may
Thy throne eſtabliſht be:
For ever may all hearts and tongues
Sing Hymns of praiſe to thee.

ANTIPHON.

Who is like unto thee, O Lord, among the Gods; who is like unto thee, terrible in Judgments?

R. Thurſday.

Rejoyce O Lord, the ſouls of thy ſervants, for unto thee do we lift up our hearts.

REmember not O Lord, our former iniquities, let thy tender mercies ſpedily prevent us, for we are brought very low, Help us,

O God of our salvation, for the glory of thy name deliver us, and purge away our sins for thy Names sake; that we thy people, and the sheep of thy pasture, may give thee thanks for ever: To all generations we will shew forth thy praise, for thou O Lord art worthy of all Honor, Glory, Might, Majesty, Power, and Dominion, world, without end. Amen.

Glory be to the Father, &c.

HYMN.

OPen thine eyes, my soul, and see
Once more the light returns to thee;
Look round about and chuse thy way
Thou mean'st to travel o're to day.

Think on the dangers thou mayst meet,
And always watch thy sliding feet.
Think where thou once hast faln before,
Observe the place, and sin no more.
Think on the help thy God bestows;
Contrive to steer thy life by those.
Think on the sweets thy soul did feel
When thou didst well, and do so still.
Think on the pains that shall torment
Those sinners bold that nere repent:
Think on the Joys that wait above
For crown the head of holy love.
Think what at last will be thy part,
If thou go'st on where now thou art:

See

See life, and death, set thee to chuse;
One thou must take, and one refuse.

O Lord be thou my perfect guide,
So shall I never step aside;
Still make me walk, still make me tend,
By thee my way, to thee my end.

All Glory to the Sacred Three,
One undivided Deity:
As it hath been in ages gone,
May now, and ever, still be done.

ANTIPHON.

The day will come, it will infallibly come, when God will destroy all that work iniquity.

L. Friday.

Let the words of our mouths, the meditations of our hearts, the actions of our bodies, and the desires of our souls, be now this day and ever acceptable in thy sight, O God, our Strength and our Redeemer.

LORD, God, Almighty, Father of all mercies, and of our Lord Jesus Christ, Heaven and Earth is full of the Majesty of thy glory, we thy unworthy servants, here before thee at this time, desire humbly to thank thee for all thy mercies, which from time to time thou hast been pleased to bestow upon us, notwithstanding the abundance of sins, which we have committed against thee, we confess O Lord, &c.

is infinitely more thy mercies than our merits that we have not been long since confounded, for we have sinned against thee with an high hand, ever pouring in, but never pouring out any filthiness, day after day adding one sin unto another, as we were born to no other end but to sin against thee, if thou O Lord shouldst be extream to marke what is done amiss, who were able to abide it: Have mercy upon us miserable sinners, spare us, good Lord, spare thou them which confess their faults, and be not angry with us for ever, forgive us our sins, and shew us the light of thy countenance, and we shall be safe: Watch over us this day for good, and not for evil, keep us from running into any gross sin, or from being led into any lewd temptation, be good unto us O Lord God, above all that we are able to deserve, or to desire, and all for thy mercies sake, and thy dear Son, Christ Jesus his sake, to whom, together with thee, and the holy Spirit, be ascribed as is most due, all Honor, Praise, and Glory, now and for evermore. Amen.

Glory be to the Father, &c.

HYMN.

MY God, had I my breath from thee,
This power to speak and sing?
And shall my voice, and shall my song,
Praise any but their King?

My God, had I my soul from thee,
This power to judge, and chuse,
And shall my brain, and shall my will,
Their best to thee refuse?

Alas, not this alone, or that,
Hast thou bestow'd on me;
But all I have, and all I hope,
I have, and hope, from thee.

And more I have, and more I hope,
Than I can speak or think:
Thy blessings first refresh, then fill,
Then overflow the brink.

Glory to thee, Immortal God,
One great Co-equal Three;
As at the first beginning was,
May now, and ever be.

ANTIPHON.

A good conscience is a continual Feast, and a peaceful minde the Antepast of Heaven.

E. Saturday.

Evermore will we praise the Lord, for his mercy endureth for ever.

EVermore Lord, God, we desire to render unto thee, all humble and hearty thanks for thy infinite mercies, which through the whole course of our lives we have received at thy hands; Lord, what are we that thou should'st be mindful of us, what is man, that thou should

shouldest vouchsafe to hear him, or the son of man, that thou shouldest visit him; we have sinned O Lord, we have sinned against thee, we have offended against thy Holy Laws, daily adding one sin unto another, without any true repentance, drinking iniquity as it were water, so that from the crowns of our heads, to the soles of our feet, there remains no part that is sound, but sin like a loathsome leprosy is grown over us, and we are become vile in our own eyes, how much more abominable in thy sight, O God, that canst not behold iniquity, but O thou that art the Physitian of the Soul, that canst kill, and canst make alive, say unto our souls, Be ye clean, and we shall be clean, speak peace to our consciences; give us that peace the world cannot give, forgive us our sins of Omission, and our sins of Commission, the sins which we have committed our selves, and the sins which we have caused others to commit, Lord, lay them not to our charge, make us clean, and by thy mighty Power enable us so to continue; hear us, and help us, and do abundantly more for us, we beseech thee, than we are able to ask or think, and that alone for thy mercies sake, and thy dear Son Christ Jesus his sake, to whom be all Honor, and Glory, now, and for ever more. Amen.

Glory be to the Father, &c.

HYMN.

AND now, my ſoul, canſt thou forget
That thy whole life, is one long debt
Of Love, to him, who on the tree
Paid back the fleſh he took for thee?

Lo, how the ſtreams of precious blood,
Flow from five wounds into one flood;
With theſe he waſhes all thy ſtains,
And buys thy eaſe with his own pains.

Tall tree of Life! we clearly now
That doubt of former ages know;
It was thy wood ſhould make the Throne,
Fit for a more than *Solomon*.

Large Throne of Love! royally ſpread
With purple of too rich a red:
Strange coſtly price! thus to make good
Thine one eſteem, with thy Kings blood!

Hail! faireſt Plant of Paradice;
To thee our hopes lift up their eyes;
O may aloft thy branches ſhoot,
And fill the Nations with thy fruit.

O may all reap from thy increaſe,
The juſt, more ſtrength; the ſinner, peace:
While our half wither'd hearts, and we
Engraft our ſelves, and grow on thee.

Live, O, for ever live, and reign,
Bleſt Lamb whom thine own love hath ſlain,

And may thy loſt ſheep live to be
True lovers of thy Croſs, and Thee.

ANTIPHON.

This is alas the land of the dying; but we hope to ſee the glory of our God in the land of the living.

S. Sunday.

Sing we unto the Lord, a new Song, for he hath dealt bountifully with us.

SAcrifice of Praiſe, and Thankſgiving are to be given to thée O God, for thou art a gracious Father,, and rich in mercy to all that call upon thy Name; We O Lord deſire to yield thée humble and hearty thanks, for preſerving us from all manner of perils, not onely this night, or this week laſt paſt, but from the beginning of our lives, we thank thée O Lord that thou haſt been pleaſed to bring us ſafe to the light of this day, and to the comforts which are conſecrated for thy Honor, and appointed on this Holy-day for thy ſervice; ſo inſpire our hearts moſt gratious Lord God, with the Majeſty and and Glory thereof, that we may wholly decline our own own affairs, and may with delight ſeek thée in the uſe of thine ordinances, and may ſtudy with all our mights, to perform thoſe duties which thou doſt this day expect from us: And ſince thou O Lord wilt be ſatisfied in all that draw near to thée, we beſeech thée to paſs by all our tranſgreſſions, caſt them out of thy

sight, and accept of us in the merits of thy Son Jesus, that when we shall visit thy Temple, and approach to thine Altar, our prayers may come up before thee, as incense, and the lifting up of our hands as an evening Sacrifice; And as we are desirous that thou shouldest hear us when we call upon thee, so we beseech thee, give us grace to hear thee, when in thy Word, and Ministry thou calleſt upon us; endue our hearts with reverence, when we hear it; with meekness, when we receive it; and so strengthen us with Faith, that we may build thereon as on a rock, the Fundicks of our Salvation; Lord, hear us, and answer us, do with us, and for us, according to the riches of thy mercy, and that for thy dear Son Christ Jesus his sake, in whose Name and words we desire to be further heard, saying as he himself hath taught his Disciples in his most Holy Gospel: Our Father which art in Heaven, &c.

Glory be to the Father, &c.

HYMN.

BEhold we come, dear Lord, to thee!
And bow before thy Throne;
We come to offer on our knee,
Our vows to thee, alone.

What e're we have, what e're we are,
Thy bounty freely gave;

Thou doſt us here in mercy ſpare,
And wilt hereafter ſave.

But O, can all our ſtore afford
No better gifts for thee?
Thus we confeſs thy riches, Lord,
And thus our poverty.

Tis not our Tongue, or Knee can pay
The mighty debt we owe;
Far more we ſhould than we can ſay,
Far lower than we bow.

Come then my ſoul, bring all thy powrs
And greive thou haſt no more,
Bring every day thy choiceſt hours,
And thy great God adore:

But above all prepare thy heart,
On this his own bleſt day:
In its ſweet task to bear thy part,
To Sing, and Love, and Pray.

Glory to thee, eternal Lord!
Thrice bleſſed three in one,
Thy Name at all times be ador'd;
Till time it ſelf be done.

ANTIPHON.

This is the day which the Lord hath made; let us be glad, and rejoyce therein.

The cloſe, out of the Holy Scriptures.

The Lord bleſs us, and keep us, the Lord make his Face to ſhine upon us, and be gracious

to us; the Lord lift up his countenance upon us, and give us peace.

Glory be to God on High, on earth peace, good will towards men. Amen.

Meditations Holy and Humane on sundry Occasions.

Chap. 1. Of serving God.

GOd will have no time to save us, if we finde no day to serve him.

2 Shall we have six days in seven, and God not one?

3 Publick worship is the Pillar of Religion, and high Service of Almighty God.

4 If every one taketh away his stone, we shall pull down the Pillar to the ruine of Religion.

5 In the Church we are before Gods face as well as mans.

6 It is both a scandal to man, and scorn to God, to be irreverent in the Church, to dare, and jeer God to his face.

7 The truest picture of the Saints with God in Heaven, is a Congregation, devout at Gods Worship on earth.

8 We cannot do better, than to go to Heaven: nor worse, than to do any thing ill, or unseemly in it.

9 The Devils misbehaviour in Heaven, cast him into Hell.

10 He that laughs in the Church, is tickled by the Devil.

A Parable of the Pharisee and Publican.

11 Two men went up into the temple to pray, the one a Pharisée, and the other a Publican.

12 The Pharisée stood and prayed thus with himself, God, I thank thée, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publicane.

13 I fast twice in the week, I give tithes of all that I possess.

14 And the Publican standing a far off, would not lift up so much as his eyes unto Heaven.

15 But smote upon his breast, saying, God be merciful to me a sinner.

16 I tell you this man went down to his house justified, rather than the other, for every one that exalteth himself, shall be abased, and he that humbleth himself shall be exalted.

Chap. 2. Of delaying to be good.

IF God calls to day, shall we go to morrow; shall the Devil have the flower of age, and God the bran?

2 It is a desperate resolution to fall into the puddle of sin this week, in hope to rise the next.

3 For the longer we keep off from God, his acceptance is the more doubtful.

4 And mans performance is more difficult, because Satan hath the greater power over him, and sin in him, by the strength of custom, which to conquer is a miracle.

5 Repentance too, hath a greater task, more spots to wash, knots to lose, roots to dig, foes to kill.

6 The best fruit of sin, is repentance, the rest is shame, and death.

Chap. 3. Of Presumption.

IT is the Devils lullaby, to sleep out the time of salvation, as did the five foolish virgins.

2 None but a poysonous spirit, will suck the strength out of the flower of mercy.

3 It is in the confidence of mercy, to put contempt on Justice.

4 It is to leave the soul at last, without all hope of succour, and sanctuary; because guilt dare not fly to offend Justice, and hath no remedy else but abused mercy.

5 Gods best Saints have been fearing men, and shall sinners be presumers?

6 I presume of that which is not mine, but Gods life, and Grace: with either of which I am undone for ever, and yet I provoke God, without whose mercy I can have neither.

Chap. 4 Of Despair.

IT is the sin of Hell, not fit for them that live on earth, who may be in a state damnable, but not condemned.

2 The sin against Heaven; not a treason against God, but a murderer of the Godhead, in which Judas sinned more, than in his treason.

3 The sin on earth capable of a cure, two ways; by consideration, and caution.

Consider

4 If I have a world of sin to damn me, God hath a sea of mercy to drown it.

5 No stains or guilts can make a soul so vile, but Christs blood can cleanse it.

6 The Remedy of Repentance was experimented by David, Peter, Manasseh, Magdalen, Paul, and others.

Beware

Beware before of the Sin of Presumption.

7 From the precipiate of false hope, are the most fearful and fatal falls into despair.

8 Wo to him that lies under the temptations to despair, for himself, and the Devil, are his foes, and no man of God is his friend.

Chap. 5. Of Discontent.

THe discontented man is a Watch ober-wound, wrested out of tune, and goeth false.

2 Discontent filleth the soul more with considerations of its unhappiness, than with thoughts of the remedy.

3 Nay its so busied with the thoughts of the mischief, that it alloweth no leasure for those of a release.

4 Discontent entails the minde to misery, smothered sorrows grow.

5 Look not so much how many there are in better condition than thy self, but how many more in a worse.

6 Its impossible to bring things to our mind, let a man bring his minde to things, and since he is not what he desireth to be, let him desire to be what he is.

7 Apprehension of wrongs, make men more injuries than are offered them.

8 Prosperity would be union, but for adversity.

9 Is the matter of thy discontent [illegible]

power, remedy it; is it not in thy power, submit.

Chap. 6. Of Swearing and Blaspheming.

THe Jews stopt their ears at it, and Christians open their mouths for it.

2 It is treason against the Divine Majesty, and a high ingratitude.

3 For God made our tongues to glorifie him, and we make them instruments of sin.

4 There is great danger in it; the law sayes of condemnation.

5 There is no profit, credit, or pleasure in it, a mêr sin without motive to excuse it.

6 Its offence is agravated by custome: that a man shall dare to get, and keep an habit against Heaven.

7 There are means to be used for the losing, as well as getting this custome.

8 For Gods Name, O Lord! Jesus! Christ! use other words, as, O strange, O rare, O me. with as good sence, and less sin.

Punish thy slips, by biteing of thy tongue, by giving an Alms, or by saying the Lords Prayer.

Chap. 7. Of Lying.

THe Devil first spake, and ever since taught this language.

2 The death of mankinde was drawn in first from that breath of the serpent.

3 Speech brought forth with a lie, is conceived in Adultery.

4 He that loveth a lie, divorceth his soul from truth, Gods daughter; and espouseth it to falsehood, which is the Devils.

5 The Devils daughter hath damnation for her dowry; so hath lying, it is a sin of Air, but ends in fire.

6 The primitive Christians would rather die than lie, chusing rather the loss of life, than such a stain upon the Conscience.

7 To loath, and leave this sin; do nothing foul, to be blushed at, and thou shalt not need a lie for a maske.

Chap. 8. Of Slandering.

IT makes our mouths black, and us to spit ink in our Brothers face.

2 To wound a good mans fame, is to throw dirt at God himself, for the righteous are pretious in his sight.

3 To wound a man of God so, is yet worse, for it kils so many souls as believe the slanders; and his ministry lies a bleeding if his credit recieves a wound.

4 Be deaf to obloquy, which is the only way naturally to become dumb to it.

5 Neither believe, nor devise ill reports.

Chap. 9. Of Idleness.

IT is a loathing to come into the world, only to live, and die.

2 To live a life of idleness, is a lingring death even in our life.

3 If we are idle in our duty towards God, we must nèds be too busy in serving of the devil.

4 It is the spawn of lust; as standing waters corrupt soonest, and swarm with loathsom creatures.

5 It is the shame of a man; a baseness below all creatures, even from the Emmet to the Angel.

6 It is the Mother of want in this world, and of everlasting ruine in the world to come.

7 Heaven is worth our labor; Eternity is the reward, for the expence of a little time.

8 Christ took pains to save thy soul, the Martyrs sweat and bled to save theirs, and shall not we sweat to save ours?

9 The Devil is watchful to destroy our souls, and shall we take no care to preserve them?

Chap. 10. Of Gluttony.

IT is a sin man is not made for, but is undone by.

2 It makes man a swine; his Belly is his God: his Paunch, his Paradice: the Kitching, his Church: first and second courses, his Services; his hours of Devotion, Meal-times: his Creed is in his Cook: his Decalogue, in his Dishes.

3 The company of Epicures, his Communion of Saints: and death everlasting his end.

3 It is a sin that is always mother of another: for Luxury never wants a womb, where Gluttony hath a belly.

4 It is oftentimes sister to a multitude of sins.

5 It makes a man wretched as a beast, for even here it bars him of the greatest blessing, health, and of his chiefest boon, long life: and his only bliss, pleasure.

6 For, fulness is the mother of sickness: and sickness is the nurse of death.

7 The Glutton even then diggeth his grave with his teeth, when he most pampers his palate.

7 Before the flood, the life of man was ten to one longer than now, because his Diet was twenty to one, less.

Chap. 11. Of Lasciviousness, and Luxury.

THe sin of unchastity is vain, foul, fearful, and prevailing: For

2 The more lust is served, the less it is satisfied.

3 It is sacrilegiously to make a stewes of Gods Temple, the body:

4 It is short pleasure, for an everlasting pain.

5 It stains the conscience, wounds Health, Honor, Estate, and Reputation.

6 Take heed therefore of the things that beget and nourish lust.

7 Covenant with the eyes against lascivious persons, pictures, and gestures.

8 Stop thy ears against all lustful songs, wod discourses, and devises.

9 Keep the heart from excessive sleeps, meats, and drinks, or such as are known to be provocative.

10 Temperance, and Sobriety, are great friends to Chastity.

Chap. 12. Of Nature.

ART is an assistant to Nature, and experience is the touch-stone & perfection of Art.

2 It is difficult to make that streight by Art, which Nature hath made crooked.

3 Let Nature have what is requisite, though affection be denied it.

4 Nature without Learning is rude, and Learning without Nature, is foolish.

5 All things are Artificial, for Nature is the Art of God.

Chap. 13. Of Pride.

NEver yet found Pride in a noble nature, nor Humility in an unworthy minde.

2 It is Gods hate; other sins fly God, but this flies at God, and God at it.

3 It is mans bane; It went before the fall, Angels, and Adam, and doth go before destruction.

4 It is Christs scorn; in his birth, life, death; Humility, nothing of Pride.

5 Why should man be proud? a grave will be the end of his body, and Hell (without pardon) the end of a sinning soul.

6 What can he boast of? his riches, the perfections of his body, or soul, are all the gifts of God, and no man but is liable to surrender whensoever God shall please to summon him.

Chap. 14. Of Anger, Rage, Cruelty.

ANger deferred aswageth, continued it increaseth.

2 In Correction take heed of being angry, lest thy inordinate passion, provoke thee to inordinate actions.

3 Hasty and forward speeches begets anger, anger, wrath: wrath, revenge: and revenge, mischief:

4 There is a great severity, and as little discretion in favouring all, as in favouring none.

5 The Angry man is unhappy in this, that his friends dare not give him councel.

6 Moderate anger is the sinew of the soul, and increaseth valour, when mixed with discretion.

7 Holy anger makes even a Saint, either a beast, or a bedlam.

8 Wrath shuts God out of the heart, and lets in the Devil.

9 To rule over Anger is to be above a conquerour, but to serve it, is to be below a slave.

10 Wrath is opposite to health, and grace, and to an enemy to body, and soul.

11 If thou art angry, repeat to thy self the Alphabet, or Christs Cross-Row, before you speak, or act, or say the Lords-prayer, the Creed or some lesson of Scripture.

Chap. 15. Of Envy.

Envy is a snake in the heart, poysoning the fountain of actions, and stinging the mind, the waiting of the spirits, and weakning of the body.

2 The heart will endure no such snake in it, if it have Faith in Gods providence, hope of heaven, and acts, envy quarrels.

3 Or if it hath love to God and Heaven, for there the more heirs, the more inheritance.

4 Or to man on earth, for we do not grieve, but joy, at their good, whom we love.

5 Humility is a good Antidote against envy, for Pride breeds this snake.

6 If we have pitty, we will see man as mortal, and mutable.

7 Dead Pompey made Cæsar weep.

Chap. 16. Of Malice.

Malice is a Toad swelling with venom in the heart: To God who is love, it is most odious, because like the Devil it is most detestable.

2 Men are mortal, their enmities therefore should not be immortal.

3 Men are mutable; whom now I hate, I may hereafter need.

4 Men are Amiable; all made after the Image of Almighty God, and bought by the blood of his Son Jesus Christ.

5 If there be Antipathie in Nature, it must be mastered by Grace, which must do miracles to Nature.

5 Beware of Anger, that if it kindle, it continue not to be wrath, and so cool into malice.

Chap. 17. Of Revenge.

THe sin of Revenge strikes at God, and man.

2 It invades Gods Prerogative, and wrests the sword out of his hand.

3 It is an enemy to Nature, for men that are born without Arms, should live without revenge.

4 Cæsars memory was noble, to forget nothing but wrongs.

5 To pass by an injury is a most excellent Victory.

6 Beware of self-love, and wrath, the Father and Mother of Revenge.

Chap. 18. Of Fear.

THe Fear of God is the strength of man.

2 Lo

2 Love is the foundation of fear, he is not long fear'd that is not always loved.

3 Who so doth truly fear God, doth faithfully serve him, really love him, zealously adore him, and doth god cheerfully.

4 The servant fears, and hates.

5 The Son fears, and loves.

6 And fully fears what it cannot avoid.

7 If thou wilt not fear, do not hope.

8 Fear thy choice, rather than rue the chance.

9 He is soonest hurt, that fears most.

10 For fear betrayeth the succours of Reason.

11 Moderation in enjoying what we have, and desiring what we have not, casteth out cares, and fears.

Chap. 19. Of Impatience.

Impatience is an insurrection against the government of God, and a sin of an everlasting date, for the impatient man is in perpetual motion of misery till at rest in his grave.

2 It is a Tutor to despair, and a factor for Apostacie.

3 A sin, which wastes the soul, and weakens life, depriving it of a calm of Conscience, in Tempests of trouble.

4 A sin, so forbidding man to improve life, that rather than he shall die a Martyr, it will not suffer him to live a Saint.

5 By way of remedy against this sin, consider, Calamity is a common lot, from which nor Saints nor Princes have any priviledge, nor had he that was King of Saints, and Kings.

6 Study Christs Cross, no water so bitter, but that wood will sweeten it.

Chap 20 Of ill Principles.

IT is an ill principle to think thy self good, because thou seest another worse, by that rule, there shall be but one man bad in the world, that is, the worst.

2 So likewise to think thy self not bad, because particularly good by which rule, because no man is universally ill, there should not be one sinner.

3 Think not thy life good, if thy heart be honest; a wrong meaning marres a good action; a right makes not a good conversation.

4 Not to be an Hypocrite, is good; and so it is, not to be prophane.

5 Not to shew more good than I am, is good, but to be less good than I should be, is better;

6 So then, if I think as I should, I must do as I think.

7 Think not thy self good, because godly by fits; a habit of strength, not a fit, makes a healthy man;

8 A constancie of good carriage, not an act now, and then, makes an holy one; we shall be judged by our ways, not our steps.

9 Thi

9 Think not thy self good, because thy belief is right, for the Devils believe, and tremble: a good belief, and a good life, it is that makes a good man.

10 Believe thy self a Cherubim: and live not a Saint, thou art but a Devil; to thy fancy an Angel, but in Gods eye, a fiend, thine own elect but Gods reprobate.

11 Think not thy soul well, if absolved of her sins; for offended Justice will punish nothing more than abused mercy.

12 Think not that the practice of Piety belongs to the Cloyster, and the Clergy; their obligation may be more, but thy duties are no less.

13 To prevent these kinde of sins, ill habits are to be avoided. For

14 An ill Custome is a second nature.

15 An inveterate disease it is, which, to keep is death, and to leave impossible.

16 Entrance into a guilt, takes off the veil of shame; but continuance wholly the forehead.

17 Entrance conceives continuance; this begets custome; and that imprudence.

18 Beware of ill company, how can'st thou dread a plague upon body, and sit with a pestilent soul?

19 Fly all such infectious sinners, and let thy prayers be

Lord have mercy upon them,

Chap. 21. Of Death.

DIe thou must, and after live in weal, or wo for ever, and after death is no time to escape the wo, if thou dost lose the weal, as thou dost tender then Eternity, look unto my life.

2 For, die thou must, but know'st not where, whether in House, or Field, on Land, or Water, on Bed, or Board; it doth then behove thee every where to look to it.

3 Die thou must, but knowest not how: whether by a violent or natural course; by a casualty, or an infirmity; lingringly, or suddenly, then every where look for it.

4 Die thou must, but knowst not whether in the day, or night, this, or that, or the next day; this, or that hour, minute, or time, whether Morn, Noon, Even. Then ever more look after it.

5 Thou hast not strength to put death under thy foot, without a Christ in thy Arms;

6 Thou canst not welcome the one without fear, till thou embracest the other in thy faith; so that thou may'st well say,

7 To whom then should I look, but to thee, O Lord, who art my Saviour?

8 Forgive my sins, give me a repentance never to be repented of; and grant me thy Salvation, that when I die, as I assuredly must, I may live eternally with thee, and by thee, singing Hallelujahs of Praise, Honor, and

Glory,

Glory, to thee, and to the Lamb for ever.

9 All men know that the day of death will come, yet all, or almost all, do notwithstanding labour to put it off: yea, even those, who believe, that after death, they shall live more blessedly.

10 The last day of our life, is unknown, that all days may be observed the remedies are too late provided, when the dangers of death approach.

11 It is the opinion of Plato, that the whole life of a wise man, is the meditation of death.

12 That death is not accounted evil, which a good life hath gone before.

13 This temporal life, compared to the eternal, is rather to be accounted a death, than a life.

14 They are not lost, but sent before, whom eternity hath received.

15 What man is he that liveth, and shall not see, death?

16 It is appointed for all men once to die.

17 Wherefore, O Lord, so teach us to number our days, that we may apply our hearts unto wisdom.

Chap. 22. Of Judgement.

IT is not for us to know the day of Judgement; but being always uncertain of the coming of the Judge, let us so live, as if we were to be judged the next day.

2 No-

2 Nothing doth more set forward an honest life, than for a man to believe he shall be judged; whom hidden things do not deceive, evil things do offend, and good things do delight.

3 The great Judge of the world, is not prevented by favour, nor led by mercy nor corrupted with money, nor appeased by satisfaction, or Repentance.

4 Let the soul while it hath time here, labor for it self by Repentance, so long as here is place for mercy, for in the other world is the place of Justice.

5 In the day of Judgement we can have nothing to answer for our selves, where Heaven, Earth, the Air, Water, and the whole World shall witness our sins against us, and if all else should be silent, our thoughts, and our works especially shall stand before our eyes, accusing us before God.

6 On the right hand will be our sins accusing us, on the left hand innumerable Devils, underneath us the terrible deepness and darkness of hell; above the Judge offended: without the world burning; within the conscience tormenting; there shall the righteous scarcely be saved.

7 Alas miserable sinner, whither wilt thou flie? since to hide thy self is impossible, and to appear is intollerable.

Chap.

Chap. 23. Of Time.

TIme and Prudence may do any thing.

2 Truth is the issue of Time, by whom all secrets are discovered, and laid open.

3 Time past may be repented of, but not recalled.

4 The beginnings of things is in our own power, but the ends here of in Gods.

5 He that refuseth to repent, and be reformed to day, perhaps may die before to morrow.

6 Let no day be spent without some remembrance how thou hast bestowed thy time.

7 Vespatian thought that day lost, wherein he had not gained a friend.

8 Blessed are they that kéep Judgement; and he that doth Righteousness at all times.

Chap. 24 Of Discourses, Jests, and Censures.

THat is the worst jest, that is a close earnest.

2 It is not good jesting with edge tools.

3 It is more to know when to be silent, than when to speak.

4 He that thinketh much, and saieth little, speaketh most.

5 Hear and learn when you are young; discourse, and jest, when you are old.

6 But remember, they commonly know least, that censure most.

7 And he that understandeth himself, or others.

thers, will rather wonder that things are so well done, than censure them for being no better.

8 Give me a man that speaks reason, rather than Authors, and sence rather than Sillogisms, the one argues a good judgement, the other onely reading.

9 It is a greater commendation to say that a man is wise, than that he is well read.

10 He that flattereth unworthily before a mans face, will detract as unworthily behind a mans back.

11 So much as you hear any man detract from anothers worth, so far he comes short of it himself.

12 There are many that in words are ready to praise that which is good, but few that in works are ready to follow the same.

13 Perfect praise, and Felicity, consisteth in a contented life, and a happy death.

14 Praise encourageth the Spirit to do great and mighty things, and nourisheth true vertue where it is begun.

15 Commendations make the labor, light; the wit, studious; and the hope, rich.

16 Three things are commendable in a Scholler; silence in his tongue, dilligence in reading, and civility in his behaviour.

17 As the shadow followeth the body, so praise followeth vertue.

18 There is no day so clear, but hath some

cloud-

cloud; Nor any vertue so compleat, but it is subject to the scandals of the envious.

Chap. 25. Of Moderation, Mean.

ALl evil lieth in extreams, that is, either in too much or too little; all good lyeth in a mean, that is, neither too much, nor too little; which is both the best, and the safest condition.

2 In musick, the mean is the sweetest part.

3 Fire hath always smoak, as extreams hath always trouble.

4 A certain King demanded councel of a Bishop, the Bishop called for a large sheet of parchment, whereon he wrote his advice in two words, a mean on the one side, and moderation on the other.

Chap. 26. Of Marriage.

MEn ought to obey the Laws, and women to obey their Husbands.

2 He that marrieth in haste, repenteth at leasure.

3 Silence, and Patience, are the married folks vertues.

4 Pure chastity is beauty to our souls, grace to our bodies, peace to our desires, the seal of grace, the staffe of devotion, the mark of the just, the glory of life, and the comfort of death.

5 The best four Vertues, are Chastity, Humility, Modesty, and Charity.

Chap.

Chap. 27. Of Liberty, Obedience, Service.

TOo much liberty is an occasion of too much confusion; liberty in the mind is a mark of goodness; in the tongue of simplicity; in the hands of filching; and in the conversation, of a defect in wit, modesty, and grace.

2 It is he is to be esteemed free, that is not enslav'd to any lewd infirmity.

3 That man liveth most at liberty, that walketh by the rule of his Religion.

4 To have a setled conscience, is, of all liberties, the most pleasant.

5 To serve well, and with obedience, is a sign of great discretion.

6 To a wise man bondage it self is liberty.

7 That nation is truly happy, whose Sovereign is merciful, and whose subjects are obedient.

8 The obedience of wicked men is fear, but the just man obeys for love.

9 Where reason is the master, appetite is the servant.

10 Disobedience proceedeth from neglect, for he shall best be obeyed, that best knows how to govern.

11 They make oftentimes the best masters, that in former times had been the best servants.

12 He that obeyeth those above him, is a good tutor to those beneath him.

13 He

13 He that is obedient consults his devotion, his discretion, his safety, and his religion.

Chap. 28. Of Choice.

IF thou chosest a wife, consult the endowments of her minde, more than the beauty of her person, the first is the Jewel, the other, but the cabinet that holds it.

2 Be not hasty in thy choice, lest thou dost that in a day, that cannot be undone in an Age.

3 If thy choice be beauty, that is not without its blasts; if riches, they have wings; if friends, they are fickle: but if vertue thou art happy, for she alone is durable.

4 Let thy choice always be level'd at what is good, not what is great.

5 Moses chose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin.

6 And hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promised to them that love him?

Chap. 29. Of Consideration.

COnsider long what you do, and do quickly what you have considered.

2 A wise man thinketh upon what hath formerly been done, and doth what shall hereafter be thought upon by others.

3 He that considereth what is past, may foresee what is to come.

4 The consideration of delights past, are burthensom to a dejected minde.

5 Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.

Chap. 30. Of Conscience.

A Good conscience, is a great comfort.

2 An ill conscience is a viper in the bosome of a sinner.

3 To act wilfully against the conscience, is to rebel against the divine Laws of the Almighty.

4 The Conscience is a Diary, that contains an account of mans failings, and imperfections.

5 A good Conscience is a continual feast.

6 Be careful of thy Conscience, for thou hast nothing else to accompany thee into another world.

7 A guilty Conscience is afraid, before it is hurt, nor doth it need an accuser.

8 No plague more terrible, nor curse more grievous, than the guilt of a self-accusing Conscience.

9 Fear God, Honor the King, love thy Neighbour; hate no man, and that for Conscience sake.

10 For the end of the Commandment is Charity out of a pure heart, and of a good Conscience, and Faith unfeigned.

Chap. 31. Of Ingratitude.

TO repay good, for good, is humane: to return evil for good is divilish, to render evil for evil is wicked, but to return good for evil is divine.

2 Write injuries in dust, but courtesies in marble.

3 He that is covetous, is most apt to be ingrateful.

4 Ever to be begging, or borrowing, without making a restitution, is an ingrateful dispostion, and doth oftentimes work dissention among the most intimate friends and acquaintance.

5 If a man be born a fool, his Nature is his Apologie, but nothing can excuse the man that is ungrateful.

6 To cast away courtesies upon an ingrateful person, is like a mans hiding his treasure in the Sea.

7 Those relations that are most strictly tyed up by the bands of Affinity, and Consanguity, are nevertheless oftentimes divided by this mischievous vice of ingratitude.

8 There is a tincture of the monstrous sin of ingratitude, in the natures of all men, as we are the children of disobedience, and the offspring of our Father Adam.

9 He is extreamly unthankful that will forget a courtesie, but he is impudent, and [illegible]

edly ungrateful that shall render ill, for the good he doth receive.

10 The word ingratitude, is the epitomy of all impiety.

Chap. 32. Of Beauty.

BEauty is the ornament of the body, of so bewitching a nature, that it even forceth an affection from the greatest strangers.

2 But a flower of so short a life that it dies as soon as it is blossomed.

3 Beauty is a strong Gyant, but is sometimes however captivated by the other Gyant, Gold.

4 Age and sickness are great enemies to Beauty.

5 But the beauty of the soul is permanent, as Vertue, Wisdom, which are flowers that grow not in every ones Garden.

6 They that paint themselves to become beautiful, are displeased with what God hath done for them, and by endeavouring to hide the defects of the body, they augment the number of those spots, and stains, that infect the soul.

7 That man is unnatural that hath not an high esteem for beauty.

8 But beauty without discretion, is like a pearl in a swines mouth.

9 Nature seems cruel in this, that a young man cannot dart his eyes at a beauty, without great peril of being wounded himself.

10 The glory of young men is their strength, and the beauty of old men is the gray head.

11 How beautiful are the feet of him that bringeth peace, and glad tydings of good things.

12 Favour is deceitful, and Beauty is vain, but a woman that feareth the Lord she shall be praised.

Chap. 33. Of Youth.

THe greatest work we have to do in youth, is to take care that we may not need to repent in Age.

2 Youth that formerly took pleasure in brave exploits, is now turned devout, and become a zealous votarie to some feminine beauty.

3 Humility is a learning fit for youth, and affliction makes an old man wise.

4 A youthful custom, makes an old habit.

5 The young mans vertue is obedience.

6 Blushes are the beauties of the young, resolutions are the ornaments of the old.

7 The young man thinketh that the old man is a fool, the old man knoweth that he is so.

8 Short instructions are fittest for youth, because soonest learned, and easiest remembred by them.

9 Fly youthful lusts; but follow Righteousness, Faith, Charity, peace with them that call on the Lord with a pure heart.

10 And remember thy Creator in the days of thy youth.

Chap. 34. Of Heaven, and Hell.

THe way to Heaven, is to have continus thoughts of Hell; the musing on Hells eternal fires may make thée careful to avoid the way to them, and sin, the fuel of them.

2 It is a dear bargain to buy a sin at the loss of Heaven, and to have that sin accompanied with the conscience tormenting threats of Hell-fire, wherefore let Hell be in thy thoughts, but let Heaven be thy Aim.

3 If Gods Palace, Heaven be the best place, his Prison, Hell, is certainly the worst.

4 If the joys of that pass all understanding, the pains of this are above our comprehension.

5 Discourse may make them great, but experience makes that little.

6 Hell and destruction are before the Lord, how much more then the hearts of the children of men?

7 Hell and Destruction, are never full; so the eyes of man are never satisfied.

Chap. 35. Of Fame, and Infamy.

REport is commonly a lyer, and therefore not to be believed.

2 A good name is worth the having, yet it is hard to keep.

3 To live well, is the way to die well, and he that so lives, and so dies, his name shall never be forgotten.

4 Fame

4 Fame keeps his Register in Heaven, and there neither moth nor rust can enter to devour it.

5 An infamous Report is the murtherer of Reputation.

6 Fame, Time, and Riches, make shew's use of their wings.

7 It is the Princes fame, to be beloved by his subjects, and their fame, to be obedient to their Prince.

8 If thou would'st be famous thy self, endeavour not to stifle the reputation of another.

9 Speak as well as thou canst, and live as well as thou speakest, so shalt thou be famous, and thy name shall live.

10 That man is infamous indeed, whose life is hated, and whose death is longed for.

11 Time hath Iron Teeth, but however it will gnaw abundantly, e're it can swallow down an infamy.

12 A good name is a good portion, in the time of distress.

13 The memory of the just is blessed: but the name of the wicked shall rot.

14 A good name is rather to be chosen, than great riches, and loving favour rather than silver and gold.

15 A good name is better than precious Ointment, and the day of death, than the day of ones birth.

Chap. 36. Of Wisdom, and Understanding.

MAn giveth his heart to seek and search out by wisdom concerning all things that are done under Heaven; this sore travel hath God given to the sons of men, to be exercised therewith.

2 The wise man takes care for necessaries, not for superfluities.

3 He is rich that is rich in wisdom, it will teach him to be content in all conditions.

4 The wise man is master of his own passions.

5 Wisdom acts nothing considerable, without premeditation.

6 Wise men see their own faults by the follies of others.

7 It is wisdom to be cautious, and a folly to be too doubtful.

8 The wise man knows how to receive a wrong, as well as to resent it.

9 That man that is too wise, is too foolish.

10 The price of wisdom is above rubies.

11 The fear of the Lord is wisdom, and to depart from evil is understanding, but fools despise wisdom, and instruction.

12 The Lord giveth wisdom, out of his mouth cometh knowledge, and understanding.

13 Happy is that man that findeth wisdom, and getteth understanding.

14 Wisdom strengthneth the wise, more

than

than ten mighty men, which are in the City.

15 There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great Bulwarks against it.

16 Now there was in it a poor wise man, and he by his wisdom delivered the City, yet no man remembred that same poor man.

17 Wisdom is better than strength, nevertheless the poor mans wisdom is despised, and his words are not heard.

18 However he that getteth wisdom, loveth his own soul, and he that keepeth understanding shall finde good.

19 Through wisdom is an house builded, and by understanding it is established

20 Howsoever in wisdom there is much grief: and he that increaseth knowledge, increaseth sorrow.

21 But wisdom excelleth folly, as far as light excelleth darkness.

Chap. 37. Of Hypocrisie, Dissimulation.

HE understandeth not the world, that lays himself open to be understood by the world.

2 Reservedness is to be commended; closeness, and dexterity is to be commended: but dissimulation to be hated.

3 Many men that are lip-holy, are nevertheless heart-hollow.

4 A mortal enemy [illegible] than a false friend.

5 To counterfeit a shew of Religion, is to dissemble with God and man.

6 The Hypocrite when once discovered, will not be believed though he speaketh truth.

7 If there be one place in Hell hotter than another, it may called Locus Hipocritarum, the place of Hypocrites.

8 He that hateth, dissembleth with his lips, and layeth up deceit within him.

9 The joy of the Hypocrite, is but for a moment.

10 Beware of the leaven of the Pharisées, which is Hypocrisie.

11 When thou dost an Alms, do not sound a trumpet as the Hypocrites do; they have their reward.

Chap. 38. Of Life.

WE are certain we cannot live long, and uncertain whether we shall live at all.

2 When a man saith this, he is not sure his tongue shall speak it out.

3 Mans life is a Lottery, where some draw much, others nothing.

4 He that endeavoureth, attaineth; he that neglecteth, repenteth.

5 He that doth all he can do, doth all he should do.

6 A laborious life in youth, is incouraged with the hope of a quiet life in Age.

7 Pain and Pleasure takes their turns in [illegible] life.

8 It is better not to live, than not to know how to live.

9 The life of this world, is but the hope of a life in a better world.

10 It is better discretion to study how to live, than how long to live.

11 They cannot think to live well, that do not think to die.

12 Death is the end of our fears, and the beginning of our joys.

13 No man dieth more contentedly, than he that liveth most uprightly.

Chap. 39. Of Riches.

THere is an evil under the sun, and it is common among men.

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul, of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity and evil disease.

3 He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase

4 When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

5 The sleep of the labouring man is sweet, whether he eat little, or much; but the abundance of the rich, will not suffer him to sleep.

6 There

6 There is a sore evil under the sun, namely, riches kept for the owners thereof to their hurt.

7 Those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand.

8 As he came forth of his mothers womb naked shall he return to go, as he came, and shall carry nothing of his labor with him.

9 There is also a sore evil, that in all points as he came, so shall he go, and what profit hath he that laboureth for the winde?

10 All his days also he eateth in darkness, and hath much sorrow and wrath in his sickness.

11 It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun, all the days of his life, which God giveth him; for it is his portion.

12 Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labor; this is the gift of God.

13 For he shall not much remember the days of his life, because God answereth him in the joys of his heart.

Chap.

Chap. 40.

Lemuels description of a good wife.

A Vertuous woman is a crown to her husband, but she that maketh ashamed is as rotennes in his bones.

2 Who can finde a vertuous woman, for her price is far above rubies.

3 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

4 She will do him good, and not evil, all the daps of her life.

5 She seeketh woll, and flax, and worketh willingly with her hands.

6 She is like the Merchants ships, she bringeth her food from a far.

7 She ariseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

8 She considereth a field and buyeth it, with the fruit of her hands she planteth a Vineyard.

9 She girdeth her loyns with strength, and strengthneth her arms.

10 She perceiveth that her merchandice is good, her candle goeth not out by night.

11 She layeth her hands to the spindle and the distaffe.

12 She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy.

13 She is not afraid of the snow for her

house

household; for they are all clothed with scarlet.

14 She maketh her self coverings of Tapestry; her clothing is silk, and purple.

15 Her husband is known in the gates: when he sitteth among the elders of the land.

16 She maketh fine linnen and selleth it, and delivereth girdles unto the merchant.

17 Strength and honor are her clothing, and she shall rejoyce in time to come.

18 She openeth her mouth with wisdome, and in her tongue is the law of kindness.

19 She looketh well to the ways of her household, and eateth not the bread of idleness.

20 Her children rise up, and call her blessed, her husband also, and he praiseth her.

21 Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

22 Give her of the fruit of her hands, and let her own works praise her in the gates.

Chap. 41. Of the increase of vanity.

I Considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter: and on the side of their oppressours there was power, but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better is he, than both they, which

hath not yet bèn, who hath not sèen the evil work that is done under the sun.

4 Again, I considered all travel, and every right work, that for this a manis envid of his neighbor, this is vanity, and veration of spirit.

5 Man by wisdome sèketh concerning all things that are done under Heaven, this sore travel hath God given to the sons of men, to be exercised therewith.

6 The fool foldeth his hands together, and eateth his own flesh.

7 Better is an handful with quietness, than then both the hands full with travel and veration of spirit.

8 A man that hath neither childe, nor brother, yet hath no end of all his labor, neither is his age satisfied with riches, neither saith he for whom do I labor, and bereave my soul of good? This is also vanity, yea, it is a sore travel.

9 If a man beget an hundred children, and live many years, and his soul be not filled with good, and also that he have no Burial, I say, that an untimely birth is better than he.

10 For he cometh in with vanity, and departeth in darkness.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this vain life, which he spendeth as a sha-

dow,

bow; for who can tell a man what shall be after him, under the sun.

Chap. 42. Of Vanity in divine affairs.

KEep thy foot when thou goest to the house of God: and be more ready to hear than to offer the sacrifice of fools, for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth; therefore let thy words be few.

3 For a dream cometh from the multitude of business, and a fool is known by his multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldst vow, and not pay.

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands.

7 For in the multitude of dreams, and many words, there are divers vanities; But fear thou God.

Chap. 43.

The Creation of the World.

IN the beginning God created the Heaven, and the Earth.

2 The Earth was without form, and darkness covered the face of the deep, and the divine spirit moved upon the waters.

3 And God said let there be light, and there was light.

4 And God saw the light, that it was good: and God divided the light from darkness.

5 And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day.

6 And God said, let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

7 And God made a Firmament, and divided the Waters, which were under the firmament, from the Waters which were above the Firmament, and it was so.

8 And God called the Firmament, Heaven; and the evening and the morning were the second day.

9 And God said let the Waters under the Heaven be gathered together unto one place, and let the dry land appear, and it was so.

10 And God called the dry Land, Earth, and the gathering together of the Waters, called

he Seas: and God saw that it was good.

11 And God said, let the Earth bring forth Grass and Herbs yeilding seed, and the Fruit-tree yeilding Fruit after his kinde, whose seed is in it self, upon the Earth: and it was so.

12 And the Earth brought forth Grass, and Herb yeilded seed after his kinde, and the Tree yeilded Fruit, whose seed was in it self after his kinde; And God saw that it was good.

13 And the evening, and the morning were the third day.

14 And God said, Let there be lights in the Firmament of Heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15 And let them be for lights in the Firmament of the Heaven, to give light upon the Earth: and it was so.

16 And God made two great Lights; the greater light to rule the day, and lesser light to rule the night: he made the Stars also.

17 And God sate them in the Firmament of the Heaven, to give light upon the Earth:

18 And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and Fowl that may fly above the Earth

the open Firmament of Heaven.

21 And God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly, after their kinde, and every winged fowl after his kinde; and God saw that it was good.

22 And God blessed them, saying, be fruitful and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 And God said, let the Earth bring forth the living Creature after his kinde, Cattel, and creeping things, and Beast of the Earth after his kinde; and it was so.

25 And God made the Beast of the Earth after his kinde, and Cattel after their kinde, and every thing that creepeth upon the Earth, after his kinde: And God saw that it was good.

26 And God said, let us make man in our Image, after our likeness: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.

27 So God created man in his own Image, in the Image of God created he him, male and female created he them.

28 And God blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, and have dominion

over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth.

29 And God said, behold, I have given you every Herb, bearing Seed, which is upon the face of all the Earth, and every Tree, in the which is the Fruit of a Tree yielding Seed, to you it shall be for meat.

30 And to every Beast of the Earth, and to every Fowl of the Air, and to every thing that creepeth upon the Earth, wherein there is life, I have given every green Herb, for meat. And it was so.

31 And God saw every thing that he had made; and behold it was very good, and the evening, and the morning, were the sixth day.

Chap. 44.
The History of *Sampson.*

SAmpson with his Father, and his Mother, went down to the Vineyards of Timnath; and behold a young lion roared against him.

2 And the spirit of the Lord came mightily upon him, and he rent him, as he would have rent a Kid, and he had nothing in his hand.

3 And he turned aside to see the carkass of the Lion; and behold there was a swarm of Bees, and Honey in the carkass of the Lion.

4 And he took thereof in his hands, and went on eating, and came to his Father, and Mother, and he gave them, and they did eat.

5 And

5 And Sampson made a feast, and said unto thirty of his companions that were with him, I will put forth a riddle unto you, if you can declare it me, within the seven days of the feast, I will give you thirty sheets, and thirty change of garments.

6 But if ye cannot declare it me, then shall ye give me in like manner, and they said unto him put forth thy riddle, that we may hear it.

7 And he said, Out of the eater came forth meat, and out of the strong came forth sweetness, and they could not expound the riddle.

8 And it came to pass on the seventh day, that they said unto Sampsons wife, entice thy husband to declare the riddle, lest we burn thee and thy Fathers house with fire.

9 And Sampsons wife wept before him, and said, thou lovest me not, for thou hast put forth a riddle unto the children of my people, and hast not told it me.

10 And she wept before him the seven days while the feast lasted, and on the seventh day he told her, because she lay sore upon him, and she told the riddle to the children of her people.

11 And they said unto him, on the seventh day, before the sun went down, what is sweeter than Honey, and what is stronger than a Lion? And he said then, if ye had not plowed with my heifer, ye had not found out my riddle.

12 And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew

thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.

13 And Sampsons wife was given to his companion, whom he used as his friend.

14 A while after, in the time of wheat harvest, Sampson visited his wife with a kid, and he said I will go into my wife into the Chamber, but her Father would not suffer him to go in.

15 But said, I verily thought, thou had utterly hated her, therefore I gave her to thy companion; is not her younger sister fairer than she? Take her, I pray thee in her stead.

16 But Sampsons wrath being kindled, he went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand between two tails.

17 And when he had set the brands on fire, he let them go into the standing Corn of the Philistines, and then burnt up the shocks, and all the standing Corn, with the Vineyards, and Olives.

18 Then the Philistines said, who hath done this? and it was answered, Sampson the son in law of the Timnite, because he had given his wife to his companion. And the Philistines came up, and burnt her and her Father with fire.

19 Nevertheless Sampson smote them hip and thigh, with a great slaughter, and he went

went and dwelt on the top of the rock Eram.

20 Then three thousand men of Judah, went to the top of the rock Eram, and said to Sampson, knowest thou not, that the Philistines are rulers over us, what is this that thou hast done? and he said, as they did unto me, so have I done unto them.

21 And they said we are come to binde thée fast, and to deliver thée into their hands, but surely we will not kill thée our selves, so they bound him with two new Cords, and brought him from the rock.

22 And when the Philistines saw him, they shouted against him; and the spirit of the Lord came mightily upon him: and the cords that were upon his arms, became as flax that was burnt with fire, and his bands loosed from off his hands.

23 And he found a new Jaw-bone of an Ass, and put forth his hand, and took it, and slew a thousand men therewith.

24 And he was sore a thirst, and called on the Lord, and said, thou hast delivered me from mine enemies, yet now shall I die for thirst, and fall into the hands of the Uncircumcised.

25 But God clave an hollow place that was in the Jaw, and there came water therout, and when he had drunk, his spirits were revived.

26 Then went Sampson unto Gaza, and saw

there an Harlot, and went in unto her.

27 And the Gazites compassed him in, and laid wait for him all the night, saying, in the morning we shall kill him.

28 And Sampson arose at midnight, and took the doors of the gate of the City, and the two posts, bar, and all, and putting them on his shoulders, carried them away with him.

29 After this he loved a woman whose name was Delilah.

30 And the Lords of the Philistines said unto her, entice him, and see wherein his great strength lieth, and by what means we may prevail against him; and we will give thee, every one of us, eleven hundred pieces of silver.

31 And Delilah said to Sampson, tell me I pray, wherein thy great strength lieth, and wherewith thou mightest be bound, to afflict thee.

32 And Sampson said, binde me with seven green withes that were never dried; then shall I be weak, and as another man.

33 And she bound him therewith, and there were men lying in wait in the chamber, and she said, the Philistines be upon thee, Sampson, and he brake the withies as a thread of towe is broken, when it toucheth the fire.

34 And Delilah said unto Sampson, thou hast mocked me, and told me lies; tell me now I pray thee, wherewith thou mayst be bound.

35 And

35 And he said, binde me fast with new ropes, that were never yet used, then I shall be weak as another man.

36 Delilah bound him therewith, and said, The Philistines be upon thee, Sampson, and he brake them from off his arms like a thread.

37 And Delilah said unto Sampson, thou hast hitherto mocked me, tell me, wherewith thou mightest be bound, and he said unto her, if thou weavest ỳ seven locks of my head with the web.

38 And she fastened it with the pin, and said unto him, the Philistines be upon thee, Sampson, and he awaked, and went away with the beam, and with the web.

39 And she said unto him, how canst thou love me, when thine heart is not with me; thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

40 And it came to pass, when she pressed him daily with her words, that he told her all his heart, and said unto her, there hath not come a razor upon my head; for I have been a Nazarite unto God from my mothers womb, if I be shaven my strength will depart, and I shall be weak, as another man.

41 Then Delilah sent for the Lords of the Philistines, and told them what had passed, and they brought money in their hands.

42 And she made him sleep upon her knees, and she caused a man to shave off the seven locks of his head; and she began to afflict him,

and his strength went from him.

43 And he said, the Philistines be upon thee Sampson, and he awoke, and said, I will go out as at other times and shake my self; and he wist not that the Lord was departed from him.

44 But the Philistines took him, and put out his eyes, and brought him to Gaza, and bound him with fetters of brass, and put him to grinde in the Prison-house.

45 Howbeit the hair of his head began to grow again, after it was shaven.

46 Then the Lords of the Philistines met to offer sacrifice to Dagon their God, and to rejoyce that Sampson their enemy was delivered into their hands.

47 And when their hearts were merry, they called for Sampson to make them sport, and they set him between the pillars.

48 And Sampson said unto the lad that held him by the hand, suffer me to feel the pillars, that I may lean upon them.

49 There were upon the roof of the house, about three thousand men, and women, and all the Lords of the Philistines were there.

50 And Sampson called unto the Lord, and said, O Lord remember me, I pray thee, this once, that I may be avenged of the Philistines, for my two eyes.

51 And Sampson took hold of the two middle pillars, upon which the house stood, and said, let me die with the Philistines; and he bowed

him

himself with all his might, and the house fell upon all therein, so the dead which he slew at his death, were more than they which he slew in his life.

Chap. 45.
David killeth *Goliath*.

THe Armes of the Israelites, and Philistines being ready to battel, there went out a Champion from the camp of the Philistines named Goliath of Gath; whose height was six cubits and a span.

2 He had an Helmet of brass upon his head, and he was armed with a coat of mail, whose weight was five thousand shekels of brass.

3 He had greaves of brass upon his legs, and a target of brass between his shoulders.

4 The staff of his spear was like a weavers beam, his spears head weighed six hundred shekels of Iron, and a shield-bearer went before him.

5 And he cried to the Armies of Israel, chuse you a man for you, and let him come down to me, for I defie the Armies of Israel this day.

6 When Saul and all Israel heard those words, they were dismayed.

7 And the Philistine drew near, morning and evening, and presented himself forty days.

8 Now David came to the trench, as the host was going forth to the fight, and hoted for the battel.

9 And as he talked with his brethren, behold Goliath the Champion of the Philistines, spake as before, and David heard him.

10 And all the men of Israel when they saw the man, fled from him, for they were sore afraid.

11 And the men of Israel said, whosoever shall kill this man, that is come up to defie Israel, the King will enrich him with great riches, and will give him his daughter, and make his fathers house free in Israel.

12 And David spake unto Saul, saying, let no mans heart fail, because of him; thy servant will go, and fight with this Philistine.

13 And Saul said to David, thou art not able to fight with him, for thou art but a youth, and he a man of war from his youth.

14 And David said unto Saul, thy servant kept his fathers sheep, and there came a Lion, and a Bear, and took a lamb out of the flock.

15 And I went out after him and smote him, and having delivered the lamb when he arose against me, I caught him by his beard and slew him.

16 Thy servant slew both the Lion, and the Bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the Armies of the living God.

17 And Saul said unto David, Go, and the Lord be with thee.

18 And Saul armed David with his armor, and

and he put an Helmet of brass upon his head, also he armed him, with a coat of mail.

19 And David girded his sword upon his Armour, and assayed to go, for he had not proved it; and David said, I cannot go with these, for I have not proved them. And he put them off again.

20 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherds bag which he had, and his sling was in his hand, and he drew neer the Philistine.

21 And the Philistine drew near unto David, and the man that bare the shield went before him.

22 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

23 And the Philistine said unto David, am I a dog that thou comest to me with staves? And the Philistine cursed David by his Gods.

24 And the Philistine said to David, come to me, and I will give thy flesh to the Fowls of the Air, and to the Beasts of the Field.

25 Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield; but I come unto thee, in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.

26 This day will the Lord deliver thee into mine hands, and I will smite thee, and take thy

thine head from thee, that all the Earth may know that there is a God in Israel.

27 And it came to pass, when the Philistine arose, and drew nigh unto David, that David hasted toward the Army to meet the Philistine.

28 And David took a stone from his bag, and slung it, and smote the Philistine in his forehead, that the stone sunk into his head, and he fell upon his face to the Earth.

29 Then David ran, and stood upon the Philistine, and took the Philistines sword, and slew him, and cut off his head therewith, and when the Philistines saw their Champion was dead, they fled.

Chap. 46. *Daniel* in the Lions Den.

IN the days of Darius King of Persia, all the Presidents of the Kingdom, the Governors, and the Princes, the Counsellers, and the Captains, consulted together to establish a royal Statute, and to make a firm decree, that whosoever should ask a petition of any God or man, save of the King himself, he should be cast into the Den of Lions.

2 The King likewise established this decree, and signed the writing, that it might not be changed, according to the law of the Medes and Persians, which altereth not.

3 Now when Daniel knew that the writing was signed, he went into his house, and his win-

windows being open in his chamber toward Jerusalem, he knæled upon his knees three times a day, and prayed, and gave thanks to his God, as formerly.

4 Then these men assembled and found Daniel praying, & making supplication before his God.

5 And they spake unto the King concerning his Decree, and said unto him, that Daniel which is of the Captivity of the children of Judah, regardeth not the King, nor his Decree, but maketh his Petition three times a day.

6 When the King heard these words he was sore displeased with himself, and labored till the going down of the sun to deliver Daniel.

7 But these men hating Daniel, assembled before the King, and urged, that the law of the Medes and Persians is, that no decree, or Statute which the King establisheth, may be changed.

8 Then the King commanded, and they brought forth Daniel, and cast him into the Den of Lions; Now the King spake and said unto Daniel, thy God whom thou serbest continually he will deliver thee.

9 And a stone was brought, and laid upon the mouth of the Den, and the King sealed it with his own signet, and with the signet of his Lords, that the purpose might not be changed concerning Daniel.

10 Then the King went to his Palace, and passed the night fasting, neither were instru-

ments

ments of Musick brought before him; and his sleep went from him.

11 So the King arose very early in the morning, and went in haste to the Den of Lions.

12 And when he came to the Den, he cryed with a lamentable voice unto Daniel, saying, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions?

13 Then said Daniel unto the King, O King live for ever.

14 My God hath sent his Angel, and hath shut the Lions mouthes, that they have not hurt me, for as much as before him, innocency was found in me; and also before thee, O King, have I done no hurt.

15 Then was the king exceeding glad for him, and commanded Daniel to be taken from out the Den; so Daniel was taken out, and no hurt found about him, because he believed in his God.

16 Then the King commanded, and those men were brought that accused Daniel, and were cast into the Lions Den, they, their Children, and their Wives, and the Lions broke their bones in peices ere they came to the bottom of the Den.

17 Then King Darius wrote unto all People, Nations, and Languages that dwelt in all the Earth, to let them know his decree, that in every Dominion of his Kingdom, men should tremble, and fear before the God of Daniel, who

hath delivered him from the paw of the Lion.

18 So Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

Chap. 47. *Jonah* ſwallowed by a fiſh.

THe word of the Lord came unto Jonah, the Son of Amittas, ſaying.

2 Ariſe, go to Nineveh that great City, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flée unto Tarſhiſh, from the preſence of the Lord, and went down to Joppa, and he found a ſhip going to Tarſhiſh, ſo he payed the fare thereof, and went down into it, to go with them unto Tarſhiſh from the preſence of the Lord.

4 But the Lord ſent out a great Winde into the Sea, and there was a mighty tempeſt on the Sea, ſo that the Ship was like to be broken.

5 Then the Marriners were afraid, and cryed every man unto his God, and caſt forth the wares that were in the Ship into the Sea: but Jonah was gone down into the ſides of the Ship, and was faſt aſlæp.

6 So the Ship-maſter came to him, and ſaid, what meaneſt thou, O ſléeper; Ariſe, call upon thy God, that we periſh not.

7 And they agréed to caſt lots, that they might know for whoſe ſake this evil came upon them, and the lot fell upon Jonah.

8 Then they ſaid unto him, tell us, we

thee, what is thine occupation, and whence comest thou?

9 And he said, I am an Hebrew, and I fear the Lord God of Heaven, which hath made the Sea, and the dry land.

10 Then were the men exceeding afraid, and said unto him, why hast thou done this? (for he had told them he fled from the presence of the Lord.)

11 Then said they unto him, what shall we do unto thee, that the Sea may be calm to us?

12 And he said, take me up, and cast me forth into the Sea, for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring the vessel to land, but they could not.

14 Wherefore they took up Jonah, and cast him into the Sea, and the tempest ceased.

15 Then the men feared the Lord exceedingly, offered a sacrifice, and made vows.

16 Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish, three days and three nights.

17 Then Jonah prayed unto the Lord his God, out of the fishes belly.

18 And the Lord spake unto the Fish, and it vomited Jonah upon the dry land.

Chap. 48. *Judith* and *Holofernes*.

When the evening was come, the servants of Holofernes made haste to depart, and

Bagoas

Bagoas shut his tent without, and dismissed the waiters from the presence of his Lord, and they went to their beds, for they were weary.

2 And Judeth was left alone in the tent, and Holofernes lying along upon his bed, for he was filled with wine.

3 Now Judeth had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go to her prayers, and she spake to Bagoas according to the said purpose.

4 So all went forth, and none was left in the Bed-chamber, neither little, nor great: then Judeth standing by his bed said in her heart; O Lord God of all power, look at this present upon the works of mine hands, for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprize, to the destruction of the enemies which are risen up against us.

6 Then she came to the pillar of the bed which was at Holofernes head, and took down his Faulchion from thence.

7 And approached to his bed, and took hold of the hair of his head, and said, strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head;

9 And tumbled his body down from the bed, and pulled down the Canopy from the pillars,

and went forth, and gave the head to her maid.

10 And she put it in her bag of meat; so they went together, according to their custome, unto prayer, and when they passed the Camp, they went to the gates of Bethulia.

11 Then said Judeth afar off to the watchmen at the gate, Open, open now the gate; and when the men of the City heard her voice, they made haste and called their elders.

12 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief Captain of the Army of Assur, and behold the Canopy wherein he did lie in his drunkennes, and the Lord hath smitten him by the hand of a woman.

Chap. 49.

The three Children in the fiery Furnace.

NEbuchadnezzar the King made an Image of Gold, whose height was threescore cubits, and the breadth thereof six cubits, he set it up in the Plain of Dura, in the Province of Babylon.

2 Then the Princes, the Governors, and Captains, the Judges, the Treasurers, the Councellors, the Sheriffs, and all the Rulers of the Provinces assembled to the dedication of the Image.

3 Then an Herauld cryed aloud, to you, it is commanded, O People, Nations, and Languages,

4 That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psalter, Dulcimer, and all kindes of Musick, ye fall down and worship the golden Image that Nebuchadnezzar the King hath set up.

5 And who so falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery Furnace.

6 Therefore at that time when all the people heard the Musick, they fell down and worshipped the golden Image.

7 And at the same time certain Caldeans accused Shadrach, Meshach, and Abednego, saying, O King, live for ever.

8 There are certain Jews, whom thou hast set over the affairs of the Province of Babylon, these men regard not thee, neither serve thou thy Gods, nor worship the golden Image which thou hast set up.

9 Then was Nebuchadnezzar full of fury, and commanded that the Furnace should be heated seven times more than it was wont to be.

10 And he commanded the most mighty men that were in his Army, to binde Shadrach, Meshach, and Abednego, and to cast them into the burning fiery Furnace.

11 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery Furnace.

12 And the Furnace being exceeding hot, the

flame of the Fire ſlew thoſe men that took up Shadrach, Meſhach, and Abednego.

13 And theſe three men fell down bound in the midſt of the burning fiery Furnace.

14 Then Nebuchadnezzar the King was aſtoniſhed, and ſaid, Lo, I ſee four men loſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

15 Then Nebuchadnezzar came near to the mouth of the burning fiery Furnace, and ſaid, Shadrach, Meſhach, and Abednego, ye ſervants of the moſt high God, come forth, and they came forth from the midſt of the fire.

16 And the Princes, Governors, and Captains, and the Kings Councellers, ſaw theſe men upon whoſe bodies the fire had no power, nor was a hair of their head ſinged, neither was their coats changed, nor the ſmell of fire had paſſed on them.

17 Then the King had made a new Decree, that every People, Nation, and Language, which ſpake any thing amiſs againſt the God of Shadrach, Meſhach, and Abednego, ſhould be cut in pieces, and their houſes be made a dunghil, becauſe he had ſent his Angel and delivered his Servants, and no other God can deliver after this ſort.

18 So the King promoted theſe three men in the Province of Babylon.

Chap. 50.

The Deaths of *Ananias* and *Sapphira*.

A Certain man named Ananias with Sapphira his wife, sold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart, to lie to the holy Ghost, and to keep back part of the price of the land.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the Ghost: and great fear came on all them that heard these things.

6 And certain young men arose, wound him up, and carried him out, and buried him.

7 And it was about three hours after, when his wife, not knowing what was done, came in.

8 And Peter said unto her, tell me whether ye sold the land for so much, and she said, yea, for so much.

9 Then Peter said unto her, how is it that ye have agreed together, to tempt the spirit of the Lord? Behold the feet of them which have buried thy husband, are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeilded up the Ghost: and the young men came in, and found her dead, and carried her forth, and buried her by her husband.

Chap. 51.
Of Kings.

My Son, fear thou the Lord, and the King, and meddle not with them that are given to change.

2 I counsel thee to keep the Kings commandment, and that in regard of the Oath of God.

3 Curse not the King, no not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

4 Where the word of a King is, there is power, and who may say unto him, what doest thou?

5 Is it fit to say to a King, thou art wicked? and to Princes, ye are ungodly?

6 The wrath of a King is as messengers of death; but a wise man will pacifie it.

7 In the light of the Kings countenance is life, and his favour is as a cloud of the latter rain.

8 It is an abomination to Kings to commit wickedness; for the Throne is established by righteousness.

9 Righteous lips are the delight of Kings, and they love him that speaketh right.

10 The Prince that wanteth understanding is a great oppressour, but he that hateth covetousness shall prolong his days.

11 A wise King scattereth the wicked, and bringeth the wheel over them.

12 Mercy and Truth preserve the King, and his throne is upholden by mercy.

13 A divine sentence is in the lips of the King; his mouth transgresseth not in Judgement.

14 The King by judgement establisheth the land, but he that receiveth gifts overthroweth it.

15 It is the glory of God to conceal a thing, but the honor of Kings is to search out a matter.

16 The Heaven for height, the Earth for depth, and the hearts of Kings are unsearchable.

17 Nevertheless, the Kings heart is in the hand of the Lord, as the rivers of waters, he turneth it whithersoever he will.

18 Take away the wicked from before the King, and his throne shall be established in righteousness.

19 Woe unto thee, O Land, when thy King is a child, and thy Princes eat in the morning.

20 Blessed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, and not for drunkenness.

A Prayer for the Kings most excellent Majesty, the Queen, Queen-Mother, Duke of *York*, and the rest of the Royal Family.

O Thou eternal Lord God, King of Kings, Lord of Lords, and Highty Ruler of Princes, hear our prayer we beseech thee, and let our supplications come before thee, bless with the choicest of thy blessings, thy faithful Servant and our most gracious Soveraign Lord King CHARLES, fasten him as a nail in a sure place, and hang upon him all the glories of his pious Ancestors, let his reign be prosperous, and his days many, visit him as thou didst visit Moses in the bush, Joshua in the battel, Gideon in the field, and Samuel in the Temple, give unto him the blessings of David and Solomon, endue him with the spirit of fortitude, wisdom, and understanding, be unto him a Helmet of Salvation, and a strong Tower of defence in time of danger, save and defend him from the hands of them that hate him, abate their pride, asswage their malice, and confound their devices, cloath his enemies with shame but on his head let the Crown flourish,

memory, of his Martyr'd Father be ever blessed among us, that we may follow the example of his patience, and piety. Pour forth we beseech thee O Lord, a plentiful portion of thy blessings upon his Royal Consort, the nursing Mother of this Land, our gracious Queen Katherine, Mary the Queen Mother, the Illustrious Prince James Duke of York, and the rest of the Royal Family, be thou their mighty preserver, director, and defender in this life, and in thy due time take them to a better, even to thine own bright Kingdom, that they may live and reign with thee, and sitting at thy right hand may partake of the celestial pleasures for ever, and ever, world without end. Amen.

King *CHARLES* the second began his reign the thirtieth day of *January*. 1648. at which time his Royal Father of glorious memory was most barbarously murthered.

Unhappy

Unhappy chance! ſuch fate ſhould give
That man ſhould ſin, as ſoon as live:
From whence this obſervation make,
No Paradice, but hath a ſnake.

That Boy a vertuous road doth trace,
Is ſtudious to improve apace:
If thou wilt for preferment look,
In youth be mindful of thy Book.

The Cat of Nature takes advice,
To be an enemy to Mice,
He pleaſantly will ſport an hour,
At laſt the ſilly Mouſe devour.

All fleſh is graſs, the life of man,
A ſhadow, or at beſt a ſpan,
Our Wit, our Learning, or our Art,
Are vain when Death preſents his Dart.

The Elephant, a creature ſtrong
As any, all the beaſts among,
Upon whoſe back a Caſtle ſtands,
Humbly ſubmits to Death's commands.

Who merits well, his worth ſhall laſt
As long as Fame ſhall have a blaſt;
Only the actions of the juſt,
Smell ſweet, and bloſſom in the duſt.

If thou to Vertue doth incline,
The Garland may perhaps be thine,
For he that will the Garland win,
Must unacquainted be with sin.

The Horse is swift to run his race,
So should we be in point of Grace;
We are concern'd to shew our skill,
When Bruits observe their masters will.

When Jesus dy'd upon the Tree,
Was he not crucifi'd for thee?
Then think on all things but as loss
To Christ, that suffer'd on the Cross.

The Keys of Heaven, Hell, and Death,
Are his, all things, above, beneath,
Or in the Earth, justly accord
To fear, and honor him their Lord.

Why should we boast of worth, or wealth
We are but Tenants, Riches, Health,
Are lent us; *Lazarus* his sore
Makes Dust, and *Dives* does no more.

The Marigold that looks so fair,
Is onely for a moment rare
To day with other beauties vying,
To morrow either dead, or dying.

The chirping Nightingale whose throat
Is tun'd with Natures pleasant note,
To day from Bush to Bush it flies,
To morrow sings, and then it dies.

The hardy Ox, and one would think
Him stuff'd so well with meat and drink
All thoughts of fear from him were fled
Yet he is to the slaughter led.

Let time be turbulent, or calm,
The Righteous flourish like a Palm;
Are they depress't, they then rebound
As bals thrown hard against the ground.

The Candor of an honest heart
Is Armor 'gainst the sharpest dart,
For though the Quiver emptied be,
The soul shall still continue free.

Consider well the frailty then,
The glories of this world, ev'n when
The Rose that spreads its pride so much
Is vanisht with a puff, or touch.

The wisdom of the Serpent love,
And eke the innocence of Dove,
Conjoyning, they together even
Prepare a man for bliss, and Heaven.

Religion is in good men ſown;
And by the Fruit the Tree is known.
For be the Tree or bad, or good,
It by the Fruit is underſtood.

The Unicorn that beaſt of ſtate,
Muſt bow (as meaner ones) to fate,
All things but for a moment move
Below, what are they do above.

Time as the Wolf devours amain,
Not ſheep alone, but all the train
Of Natures rarities: His Jaws
Leſs ſubject too, to humane Laws.

Kings not exempted are from death
But muſt reſign their vital breath,
The fleſh of *Xerxes* in the grave
No mores eſteem'd than that of ſla

Then youth remember in thy prime
Begin to ſerve the Lord betime:
Let holy thoughts thy ſpirits raiſe,
Death cannot celebrate his praiſe.

Run, as *Zacheus* did to ſee
His Lord, and climb as well as he,
Which you muſt zealous be to do;
So ſhall ſalvation come to you.

Words fitly spoken;

OR,

Apples of Gold in Pictures of Silver.

1 Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joynt.

2 As he that taketh away a garment in cold weather, and as Vineger upon Nitre, so is he that singeth Songs to a heavy heart.

3 It is no shame to be poor, nature brought us so into the world, and so we do return.

4 Dost thou want things necessary, grumble not; perchance it was necessary thou should want; however seek a lawful remedy, if God bless not thy endeavour, bless him that knoweth what is fittest for thee; Thou art Gods client, prescribe not thy Physitian.

5 He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a City.

6 Art thou calumniated; examine thy conscience, if guilty, thou hast a just correction; if not guilty a fair instruction; use both, so shalt thou extract Honey out of Gall, and make thy self a sweet friend of an ope-

I note leaves in
the copy 'Bliss 2. 1534'.

Sarah Hunter
Margret Hunter
Isabel Hunter
Thair Book;
Anno Domine
1730

The compiler of the Kings Psalter was Samuel Speed, grandson of the Chronologer John Speed.

See Tanner Mss. xliii, 34.

Who died 1671.

Liber

TO THE

Talleſt Top-Branch

OF THE

Second *CEDAR* in the *Royal Lebanon*

of *Great Brittain*,

His Royal GRACE

EDAGAR,

Baron *DAUNTZEY*,

In the County of *WILTS*,

Earl and Duke of *Cambridge*,

Son and Heir Apparent to the Thrice

Illuſtrious PRINCE,

The Moſt Highly Magnanimous

JAMES

Duke of *York* and *Albany*, &c.

The Publiſher in all proſtrate humility

Devotes and Dedicates this his

ENCHYRIDION.

[The title is copied from
Mr. Sam: Sandars' copy
bought in July 1889.]

Bliss
1530 B.225

of Pickering.

[Title]

The King's Psalter containing Psalms and Hymns, with Easie and Delightful Directions to all Learners, whether Children, Youths, or Others, for their better reading of the English Tongue. Also Prayers for every Day of the Week, beginning with the Letters of the Name of our Soveraign Lord King Charles; and other observable Varieties, fit either for the School, or for the Closet; all which are profitable, plain, and pleasant. London, Printed for S. S. and sold by Tho. Hartley at the Black-Boy behinde St. Albans Church at Wood street, 1671.

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ENCHYRIDION.

To the Instructers of Youth in His Majesties three Kingdoms of England, Scotland, *and* Ireland, &c.

THis Treatise, Entituled *The Kings Psalter*, is composed on purpose to succeed the *Kings Primer*, which Primer is of so excellent a use for young Children, that with ease the Childe by learning that, will be prepared to improve himself in this.

And since, as *Solomon* saith, *Instruction is the life of a man*, and *whosoever loveth instruction, loveth knowledge*, it is very necessary that likewise the Art of giving instruction should be considered; wherefore with great care and industry you have now presented to you, a method both easie and delightful, it being a mixture of Prose, and Verse; in Divinity, and Morality; by which the Youth is as

it were enticed into a pleasant Grove of profitable Fancies, where by his meditations he may learn, not onely to be a good Son, but a good Christian, according to that of the divine *Herbert:*

A Verse may take him, who a Sermon flies,
And turn delight into a Sacrifice.

And as the Instructions herein are easie and delightful, so also they are brief, for those Rules that are pithy, and short are by Youth sooneſt learned, and most readily retained.

The

The KINGS PSALTER,

The Fathers Advice to his Childe.

MY Son, hear the inſtruction of thy Father, and forſake not the law of thy Mother.

2 For they ſhall be an Ornament of grace unto thy head, and chains about thy neck.

3 The fear of the Lord is the beginning of knowledge, but fools deſpiſe wiſdom, and inſtruction.

4 If ſinners intice thée, conſent thou not.

5 My Son, walk not in the way with them: refrain thy foot from their path.

6 If thou wilt receive my words, and hide my commandements with thée.

7 So that thou encline thine ear unto wiſdom, and apply thine heart to underſtanding:

8 Yea, if thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding.

9 If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures.

10 Then ſhalt thou underſtand the fear of the Lord, and finde the knowledge of God.

11 For the Lord giveth wiſdom, out of his

mouth cometh Knowledge, and Underſtanding.

12 My Son, forget not my law, but let thine heart kéep my commandements.

13 For length of dayes, and long life, and peace ſhall they add to thée.

14 Let not mercy and truth forſake thée, bind them about thy neck, write them upon the Table of thine heart.

15 So ſhalt thou finde favour, and good underſtanding in the ſight of God and Man.

16 Truſt in the Lord with all thine heart, and lean not to thine own underſtanding.

17 In all thy ways acknowledge him, and he ſhall direct thy paths.

18 Be not wiſe in thine own eyes, fear the Lord, and depart from evil.

19 It ſhall be health to thy Navil, and marrow to thy Bones.

20 My Son, deſpiſe not the chaſtening of the Lord, neither be weary of his correction.

21 For whom the Lord loveth, he correcteth, even as a Father the Son in whom he delighteth.

22 Kéep ſound wiſdom and diſcretion, let not them depart from thine eyes.

23 For the Lord by wiſdom hath founded the earth; by underſtanding he hath eſtabliſhed the heavens.

24 They ſhall be life unto thy ſoul, and grace unto thy neck.

25 Thy

25 Then shalt thou walk in thy way safely and thy foot shall not stumble.

26 When thou liest down, thou shalt not be afraid, yea, thou shalt lie down, and thy sleep shall be sweet.

27 The wise shall inherit glory, but shame shall be the promotion of fools.

28 Hear the instruction of a Father, and attend to know understanding.

29 For I was my Fathers Son, tender and onely beloved in the sight of my Mother.

30 Enter not into the path of the wicked, and go not in the way of evil men.

31 For they eat the bread of wickedness, and drink the wine of violence.

32 In this the Children of God are manifest, and the Children of the Devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.

33 Love is of God; and every one that loveth, is born of God, and knoweth God.

34 He that loveth not, knoweth not God; for God is love.

35 If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

36 And this Commandment have we from him, that he who loveth God, loveth his brother also.

37 He that loveth not his brother, abideth in death.

38 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

39 God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.

40 Let love be without dissimulation: abhor that which is evil, cleave to that which is good.

41 Love thy neighbor as thy self.

42 Love thine enemies, bless them that curse thee, do good to them that hate thee, and pray for them which despitefully use thee, and persecute thee.

43 For if thou lovest them that love thee, what reward hast thou? do not even the publicans the same?

44 Keep thy heart with all diligence, for out of it are the issues of life.

45 Honor thy Father and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

46 Whoso robbeth his Father, or his Mother, and saith, it is no transgression, the same is the companion of a destroyer.

47 Whoso curseth his Father, or his Mother, his light shall be put out in obscure darkness.

48 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the

valley shall pick it out, and the young Eagles shall eat it.

49 Afflict not the fatherless, nor the widow.

50 Vex not a stranger, nor oppress him, for we were strangers in the land of Egypt.

51 Put away from thée a froward mouth, and perverse lips put far from thée.

52 Let thine eyes look right on, and let thine eye-lids look straight before thée.

53 Ponder the path of thy fèet, and let all thy ways be established.

54 Turn not to the right hand nor to the left, remove thy foot from evil.

55 My Son, kèep my commandments and live, and my law as the apple of thine eye.

56 Say unto Wisdom, thou art my sister, and call Understanding thy Kinswoman.

57 Receive my instruction and not silver, and knowledge rather than choice gold.

58 For wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

59 A wise Son maketh a glad Father; but a foolish Son is the heavinesse of his Mother.

60 He that gathereth in summer, is a wise Son; but he that slèepeth in harvest, is a Son that causeth shame.

61 Hear thou my Son, and be wise, and guide thine heart in the way.

62 Be not amongst Wine-bibbers, amongst riotous eaters of flesh.

63 For the Drunkard, and the Glutton, shall come to poverty, and drowsiness shall cloath a man with rags.

64 Hearken unto thy Father that begat thée, and despise not thy Mother when she is old.

65 Thy Father and thy Mother shall be glad, and she that bare thée shall rejoyce.

66 Answer not a fool according to his folly, lest thou also be like unto him.

67 Let another man praise thée, and not thine own mouth, a stranger, and not thine own lips.

68 Give not thy strength unto women, nor thy ways unto that which destroyeth Kings.

69 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

70 Remember thy Creator in the days of thy youth

71 For to every man shall be rewarded according to his deeds.

Blessings of Obedience.

MY Son, do thou observe my law,
And slight not my decree,
So shall thy days be long upon
The land that's given thee.

From truth, and mercy that is kinde
O do not thou depart;
But round thy neck my precepts binde,
And write them in thy heart.

For

For thou ſhalt kindly be eſteem'd,
And much reſpected then,
Not onely in the ſight of God,
But likewiſe that of men.

Then ſhalt thou rightly underſtand
The Lord, and eke his fear:
Ev'n he whoſe mouth at his command
Gives wiſdom pure and clear.

When thou of wiſdom art poſſeſt,
And makes it thy delight,
Then Knowledge ſhall direct thy breſt,
That nought ſhall thee affright.

Then thou ſhalt underſtand the way
That righteous men do chuſe;
Thy underſtanding heart ſhall ſay,
It will no good refuſe.

Then God ſhall bleſs thee, thy increaſe
Shall overſpread the land,
And be it or in war, or peace,
Thy word ſhall give command.

That God that doth all bleſſings yield,
Shall viſit thee right ſoon;
With bleſſings both of Town, and Field,
And likewiſe thoſe of Womb.

Thy fruits upon thy ground that grow,
No weather ſhall annoy:
Thy cup ſhall likewiſe overflow,
No ill ſhall thee deſtroy.

Thy ſheep and cattel ſhall abound,
And thou ſhalt grow in might;
When foes have tricks malicious found,
Thy God ſhall them affright.

The Sons Experience.

VAnity of vanities, all is vanity, and vexation of ſpirit.

2 What profit hath a man of all his labour which he taketh under the ſun?

3 One generation paſſeth away, and another generation cometh, but the earth abideth forever.

4 Man is born unto trouble, as the ſparks fly upward.

5 When I lie down, I ſay, when ſhall I ariſe and the night be gone; and I am full of toſſings to and fro, unto the dawning of the day.

6 My days are ſwifter than a weavers ſhuttle, and are ſpent without hope.

7 As the cloud is conſumed, and vaniſheth away; ſo he that goeth down to the grave, ſhall come up no more.

8 We are but of yeſterday, and know nothing, becauſe our dayes upon earth are a ſhadow.

9 My days are ſwifter than a poſte; they flee away, they ſee no good.

10 They are paſſed away as the ſwift ſhips, as the Eagle that haſteth to the prey.

11 I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven; this sore travel hath God given to the sons of man, to be exercised therewith.

12 I have seen the works that are done under the sun, and behold all is vanity and vexation of spirit.

13 That which is crooked, cannot be made straight, and that which is wanting cannot be numbred.

14 I communed with mine own heart, saying, Lo I am come to great estate, and have gotten wisdom and knowledge.

15 And I gave my heart to know wisdom, and to know madness, and folly; I perceived that this also is vexation of spirit.

16 For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow.

17 I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold, this also is vanity.

18 I said of laughter, it is mad; and of mirth, what doth it?

19 I sought in mine heart to give my self unto wine, (yet acquainting my heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

20 I made me great works, I builded me houses, I planted me Vineyards, I made me Gardens,

Gardens, and Orchards, and I planted Trées in them of all kinde of Fruits.

21 I made me pools of water, to water therewith the wood that bringeth forth trées.

22 I got me servants, and maidens, and had servants born in mine house; also I had great possessions of great and small cattel.

23 I gathered me also silver and gold, I got me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

24 So I was great, and increased, also my wisdom remained with me.

25 And whatsoever mine eyes desired I kept not from them, I with-held not mine heart from any joy; for my heart rejoyced in all my labour, and this was my portion of all my labour.

26 Then I looked on all the works mine hands had wrought, and on the labour that I had laboured to do, and behold all was vanity and veration of spirit, and there was no profit under the sun.

27 And I turned my self to behold wisdom and madness, and folly, then I saw that wisdom excædeth folly, as far as light excædeth darkness.

28 The wise mans eyes are in his head, but the fool walketh in darkness; And I my self perceived also that one event happeneth unto them all.

29 The

29 Then ſaid I in my heart, as it happeneth to the fool, ſo it happeneth even to me, and why was I more wiſe? Then I ſaid in my heart, that this alſo is vanity.

30 For there is no remembrance of the wiſe, more than of the fool for ever, ſéing that which now is, in the days to come ſhall be forgotten.

31 And how dyeth the wiſe man, as the fool.

32 Therefore I hated life, becauſe the work wrought under the ſun is grievous unto me, for all is vanity and vexation of ſpirit.

33 Yea, I hated all the labour which I had taken under the ſun, becauſe I ſhould leave it unto the man that ſhall be after me;

34 And who knoweth whether he ſhall be a wiſe man or a fool? Yet ſhall he have rule over all my labour, wherein I have ſhewed my ſelf wiſe under the ſun; this is alſo vanity.

35 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

36 For there is a man whoſe labour is in wiſdom, and in knowledge, and in equity, yet to a man that hath not laboured therein, ſhall he leave it for his portion: This alſo is vanity and a great evil.

37 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun.

38 For all his days are ſorrows, and his

travel

travel grief; yea, his heart taketh not reſt in the night, this is alſo vanity.

39 There is nothing better for a man, than that he ſhould eat, and drink, and that he ſhould make his ſoul enjoy good in his labour.

40 This alſo I ſaw that it was from the hand of God.

Solomons Seaſons.

IS there not an appointed time to man upon earth, and are not his days alſo like the days of an hireling?

2 I ſaw under the ſun, that the race is not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all.

3 To every thing there is a ſeaſon, and a time to every purpoſe under the heaven.

4 A time to be born, and a time to die.

5 A time to plant, and a time to pluck up that which is planted.

6 A time to kill, and a time to heal.

7 A time to break down, and a time to build up.

8 A time to weep, and a time to laugh.

9 A time to mourn, and a time to dance.

10 A time to caſt away ſtones, and a time to gather ſtones together.

11 A time to imbrace, and a time to refrain from imbracing.

12 A time to get, and a time to loſe,

13 A time to kæp, and a time to caſt away,
14 A time to rent, and a time to ſow.
15 A time to kæp ſilence, and a time to ſpeak.
16 A time to love, and a time to hate.
17 A time of war, and a time of peace.
18 The eyes of all things wait upon the Lord, and he giveth them their meat in due ſeaſon.
19 Let us not be weary of well doing, for in due ſeaſon we ſhall reap, if we faint not.
20 Chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.
21 Take ye hæd, watch, and pray, for ye know not when the time is.
22 Sow to your ſelves in righteouſneſs, reap in mercy; break up your fallow ground; for it is time to ſeek the Lord, till he come and rain righteouſneſs upon you.
23 It is not for you to know the times, or the ſeaſons, which the father hath put in his own power.
24 Who ſo kæpeth the commandment, ſhall fæl no evil thing, and a wiſe mans heart diſcerneth both time and judgement.
25 Bleſſed are they that kæp judgment; and he that doth righteouſneſs at all times.

Blessed Qualifications.

BLesſed, thrice bleſſed are the poor,
The poor I mean in ſpirit,
For they the Lord himſelf hath ſaid
His Kingdom ſhall inherit.

And Bleſſed too are they that mourn,
For they ſhall laugh, and ſing,
The meek alſo, though now forlorn,
Shall each one reign as King.

And all that thirſt and Hunger too
In love to righteouſneſs,
They ſhall have comforts not a few
And ſuch as ſhall refreſh.

The merciful ſhall bleſſed be,
For God ſhall ſhew them grace,
And he that's pure in ſoul, 'tis he
Shall ſee him face to face.

And they that love and ſeek for peace,
His Children they are call'd;
And ſufferers for righteouſneſs
Shall never be enthrall'd.

A

The man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat.

And the woman ſaid, the ſerpent beguiled me, and I did eat.

And *Adam* called his wives name, *Eve*, *Geneſis* 3.

B

Train up a childe in the way he ſhould go, and when he is old, he will never depart from it. *Proverbs* 22. 6.

A wiſe Son makes a glad Father; but a fooliſh Son is the heavineſs of his Mother, *Proverbs* 10. 1.

C

Make not hy ſelf familiar with a Cat, for the Cats breath is hurtful, and his claws are ſharp.

D

Precious in the ſight of the Lord, is the death of his Saints, *Pſalms* 116. 15.

A good name is better than precious ointment, and the day of death, than the day of ones birth, *Eccles.* 7. 1

E

Behold Behemoth, or the Elephant, he eateth graſs, as an Ox.

He moveth his tayl as a Cedar, and his bones are as ſtrong bars of Iron, *Job* 40.

F

Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandments.

Surely he ſhall not be moved for ever, the righteous ſhall be in everlaſting remembrance, *Pſalm* 112.

Th

G

Hold faſt that which thou haſt, that no man take thy Crown, *Revela.* 3. 11.

And when the chief Shepherd ſhall appear thou ſhalt receive a Crown of glory that fadeth not away, 1 *Peter.* 5. 4.

I

The *H*orſe mocketh at fear, and is not affrighted, neither turneth he back from the ſword, *Job* 39. 22.

The Horſe is prepared againſt the day of battel, but ſafety is of the Lord, *Proverbs* 21. 31.

J

They crucified the Lord of life, and parted his garments, caſting lots

And ſat over his head, his accuſation, written, THIS IS JESUS THE KING OF THE JEWS, *Matth* 27.

K

Theſe things ſaith he that is holy, he that is true, that hath the Key of *David*, he that openeth, and no man ſhutteth, *Revelations* 3. 7.

I am he that liveth, and was dead; and behold I am alive for evermore, Amen, and have the Keys of Hell and Death, *Revelations* 1. 18.

L

There was a certain rich man, and a certain beggar named Lazarus lay at his gate, full of ſores,

Deſiring to be fed with the crums which fell from the rich mans table.

Moreover the dogs came and licked his ſores, *Luke* 16.

M

Why take ye thought for raiment, conſider the Lillies of the field, how they grow, they toyl not, neither do they ſpin.

And yet even *Solomon* in all his glory was not arrayed like one of theſe, *Matthew* 6. 28, 29.

Curſe

Curſe not the King, no not in thy thought, for a bird of the Air ſhall carry the voice, and that whith hath wings ſhall tell the matter. *Eccleſ* 10. 20.

Thou ſhalt not muzzle the Ox when he treadeth out the Corn *Deut.* 25. 4.

But if the Ox were wont to puſh with his horn in t me paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the Ox ſhall be ſtoned, and his owner alſo ſhall be put to death. *Exod* 21. 29

The righteous ſhall flouriſh like the Palm-tree; he ſhall grow like a Cadar in *Lebanon*. *Pſalm* 92. 12.

His branches ſhall ſpread, and his beauty ſhall be as the Olive-tree, and his ſmell as *Lebanon*, *Hoſ*, 14. 6.

As arrows are in the hand of a mighty man; ſo are children of the youth

Happy is the man that hath his Quiver full of them, they ſhall not be athamed; but they ſhall ſpeak with the enemies in the Gate *Pſalm* 127 4 5.

As for man his dayes are as graſs; as a flower of the Field, ſo he flouriſheth. *Pſalm*, 103 15.

He cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow, and continueth not. *Job* 14 2

Moſes made a Serpent of Braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs he lived. *Numbers*, 21. 9.

The righteous ſhall be like a Tree, planted by the rivers of water; that bringeth forth his fruit in his ſeaſon, his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper, *Pſalms* 1. 3.

Will the Unicorn be willing to ſerve thee, or abide by thy crib?

Canſt thou binde the Unicorn with his band in the furrow; or will he harrow the valley's after thee? *Job* 39. 9, 10.

Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are raven ng wolves.

Ye ſhall know them by their fruits, *Matthew* 7, 15, 16.

Give the King thy judgments, O God, and thy righteouſneſs unto the Kings Son, *Pſalms* 72. 1.

My ſon fear thou the Lord, and the King, and meddle not with them that are given to change, *Proverbs* 24. 21.

Wherewith ſhall a young man cleanſe his way, by taking heed thereto.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them, *Eccleſ.* 12. 1.

Zacheus ſought to ſee Jeſus, who he was, and could not for the preſs, for he was little of ſtature

And he ran before, and climbed up into a Cycamore-tree to ſee him, for he was to come that way, *Luke* 19.

Be

Be gone profaneness; come not near,
Nor ought but what is pure and clear,
Or that which thirsteth to be so,
May at his peril farther go.

A Psalm, or Summary of Gods providence.

COme now and hear, you that fear the Lord, and I will tell you what he hath done for my soul:

2 Yea, I will tell you what he hath done for yours; and the wonders of his bounty towards all the world.

3 When we lay asleep in the shades of nothing, his mighty hand awak't us into a being.

4 Not that of stones, or plants, or beasts; over which he hath made us absolute Lords:

5 But an accomplished body, and immortal spirit; and little inferiour to his glorious Angels.

6 He printed on our souls his own similitude; and promised to our obedience his own felicity.

7 He endued us with appetites to live well and happy; and furnished us with means to satisfie those appetites:

8 Creating a world to serve us here, and providing a Heaven to glorifie us hereafter.

9 Thus didst thou favor us, O infinite Goodness! But we, what return did we make to thee?

10 Blush O my soul, for shame; and wéep for grief, at thy ingratitude:

11 We Childishly preferred a trivial apple, before the Law of our God, and the safety of our own lives:

12 We fondly embraced a little present satisfaction, before the pleasures of paradice, and the eternity of heaven:

13 Behold the unhappy force of all our miseries; whose streams increased as they went farther on:

14 Til they exacted at last a deluge of justice, to drown their seas of iniquity.

15 And here, alas, had béen an end of man; a sad and fatal end of the whole world:

16 Had not our wise Creator foreséen the danger; and in time prevented the extremity of the ruine:

17 Reserving for himself a few choice plants, to replenish the earth with more hopeful fruit.

18 Yet they grew wilde, and brought forth sowr grapes; and their childrens téeth were set on edge.

19 They aspired to an intollerable pride, of fortifying their wickedness, against the power of Heaven:

20 Justice was now provoked to a second deluge; and to cover the earth again with another cloud:

21 But mercy discovered a bowe in the cloud; and our faithful God remembred his promise,

22 All an-

22 Allaying their punishment with a milder sentence; and onely scattering them from the place of their conspiracy:

23 Which yet his providence turned into a blessing, by making it an occasion of peopling the world:

24 Still their rebellious nature disobeyed again; and neither feared his judgments nor valued his mercies:

25 But by a graceless emulation propogated sin, as far as his goodness propogated mankinde.

26 Then he selected a private family; and increased and governed them with a particular tenderness:

27 Giving them a law by the hands of Angels; and engaging their obedience by a thousand favors.

28 But they neglected to their God, and Heaven; and fell in love with the ways of death.

29 When thou hadst thus, O dearest Lord! tryed every remedy; and found our disease beyond all cure:

30 When the light of nature proved too weak a guide, and the general flood too milde a correction:

31 When the miracles of Moses could not soften their hearts, nor the law of Angels bring any to perfection.

32 When all was reduced to this desperate state; and no imaginable hope left to recover us.

33 Behold

33 Behold the eternal wisdom findes a strange expedient; the last and highest instance of almighty love:

34 He resolves to cloath himself with our flesh; and to descend from heaven, and die for our redemption.

35 Wonder, O my soul, at the mercies of thy Lord; how infinitely transcending even our utmost wishes:

36 Wonder at the admirable providence of his councels; how exactly fitted to their great design:

37 Had he bẽn less than God, we could never have believed the sublime mysteries of his heavenly doctrine:

38 Had he bẽn other than man, we must needs have wanted the powerful motive of his holy example.

39 Had he been onely God, he could never have suffered the least of those afflictions he so gloriously overcame:

40 Had he bẽn mẽrly man, he could never have overcome those infinite afflictions he so patiently suffered:

41 O blessed Jesu, both these thou art in thy self; be thou both these unto us:

24 Be thou our God and make us adore thẽ; be thou our leader, and make us follow thẽ.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

HYMN.

HYMN.

JEsu, who from thy Fathers throne
To this low vale of tears cam'st down,
In our poor nature dreſt:
O may the charms of that ſweet love,
Draw up our ſouls to thee above,
And fix them there to reſt.

Jeſu, who wert with joy conceiv'd,
With joy wert born, while no pain griev'd
Thy Mothers virgin Womb:
O may we breed, and bring thee forth
In our glad hearts, for all is mirth
Where thou art pleas'd to come.

Jeſu, whoſe high and humble birth
In heaven the Angels, and on earth
The faithful Shepherds ſing:
O may our Hymns which here run low,
Shoot up aloft, and fruitful grow
In that eternal ſpring.

Jeſu, how ſoon didſt thou begin
To bleed and ſuffer for our ſin,
The circumſizing Knife!
O may thy grace, by making good
Our ſouls juſt cauſe 'gainſt fleſh and blood
Cut off that dangerous ſtrife.

Jeſu, who took'ſt that heavenly name,
Thy bleſſed purpoſe to proclaim
Of ſaving loſt mankinde.
O may we bow our heart and knee,

Bright King of names, to glorious thee,
And thy hid sweetnes finde.

Jesu, who thus began'st our bliss,
Thus carryd'st on our happiness;
To thee all praise be paid:
O may the great mysterious three
For ever live and ever be
Ador'd, belov'd, obey'd.

ANTIPHON.

Blessed be the mercy of our God, who hath left no way untry'd, that could possibly recover us.

A Psalm of Remembrance.

SOon as his blest decree was made, of sending the Son of God to redeem mankinde:

2 Immediately his goodness was ready to come among us, had our ungracious world bin ready to receive him:

3 But we as yet were too grosse, and sensual; and utterly uncapable of so pure a law:

4 We were immerst in cares and pleasures; and wholly indisposed for so perfect an obedience.

5 While we were thus unfit for thee; O thou God of pure and perfect holiness!

6 Thou graciously wert pleased to stay for us; and all that time prepare us for thy presence.

7 From the beginning entertaining us with hope; and through every age confirming our Faith.

8 How

8 How early, O Lord, didſt thou engage to relieve us; The ſeed of the woman ſhall break the ſerpents head?

9 How often didſt thou repeat thy promiſe to Abraham; In thy ſeed ſhall all the nations of the earth be bleſſed?

10 How many ways did thy mercy invent, by unqueſtionable tokens to give notice of thy coming?

11 Behold a Virgin ſhall conceive and bear a Son; and his name ſhall be called God with us:

12 A branch ſhall ſhoot out of the ſtock of Jeſſe; and from the root of that branch ſhall ſpring a flower:

13 The ſpirit of the Lord ſhall reſt upon him; and the ſpirit of wiſdom, and piety, and fortitude:

14 Our Lord ſhall raiſe up a prophet like Moſes; and put his words in his mouth, and he ſhall teach us:

15 And thou Bethelem who art little among the thouſands of Juda, out of thee ſhall he come that is to be the ruler in Iſrael:

16 Whoſe goings forth are from the beginning, even from the days of eternity.

17 Hark, how the eternal Father introduces his Son; commanding firſt all the Angels to adore him.

18 Thou art my Son, this day have I begotten thee; Thou art my Son, and I will be thy Father:

19 I

19 I will give thée the Gentiles for thine inheritance; and the ends of the world for thy possession:

20 It is too little that thou raise up the tribes of Jacob; and convert the dregs of Israel:

21 Thou art appointed a light for the Gentiles; and a Saviour to the utmost parts of the earth.

22 Mark, how the ancient prophets rejoyce in the Messias; and in soft and gentle words foretel his sweetness:

23 He shall come down as rain into a Fleece of wool; and as drops of dew distilling on the earth.

24 He shall feed his flock like a Shepherd; and gently lead those that are with young.

25 He shall gather his lambs with his Arms; and carry them in his bosom:

26 The bruised reed he shall not break; nor quench the smoaking flax:

27 Justice and Peace shall flourish in his days; and sin and death be destroyed for ever:

28 Then shall the eyes of the blinde be opened; and the ears of the deaf be made to hear:

29 Then shall the tongues of the dumb be loosened; and the lame man leap like a buck.

30 Thus, O Lord, did thy holy servants prophecie of thee; Thus did their children sing thy praises:

31 Blessed be the Lord our God who alone doth wonderful things; and blessed be the name of his Majesty for ever.

32 His dominion shall reach from sea to sea; and from the river to the end of the world:

33 They who dwell in the wilderness shall kneel before him; and his enemies shall lick the dust:

34 The Kings of Tharsis, and the Isles shall offer him presents; the Kings of Arabia, and Saba shall bring him gifts:

35 All the Kings of the earth shall adore him; and all nations do him service:

36 For he shall rescue the weak from the hand of the mighty; the weak who had none to help him:

37 He shall be favorable to the simple, and the needy; and shall preserve the souls of the poor:

38 He shall deliver them from usury: and oppression; and their name shall be honorable in his sight:

39 He shall live, and to him shall be given of the gold of Arabia; they shall adore him perpetually, and bless him all the day long.

40 O thou eternal King of Heaven and earth, make good to thy servants these happy predictions:

41 So rule us here, that we may obey thy grace so favor us hereafter that we may enjoy thy glory.

Glory be to the Father, &c.

HYMN.

HYMN.

WHat can I crave
More than the Lord hath done,
Who freed a slave
Before his onely Son?
Blest be his Son
That so repair'd my loss,
I ever will
Think on my Saviors cross,
Whose death revives
My soul; once was I dead,
But now I'le raise
Again my drooping head;
And singing say,
And saying sing for ever,
Blest be the Lord
That did my soul deliver.

ANTIPHON.

The Lord hath redeemed me from my sins.

A Psalm of our Saviours sufferings.

IT was not thy joys alone, O Lord; that thou inspiredst into thy holy prophets:

6 But thou didst reveal to them thy sorrows too; and didst command them to publish them with a tender care:

3 That they not onely should speak thy words; but, the more to affect us, should put on thy person.

4 O let our eyes run down with water; and our hearts faint away with grief:

5 While we remember the sufferings of our Lord, and hear his sad complaints:

6 I give my body to those that beat it; and my cheeks to those that buffeted them:

7 I turned not away from them that reproached me; nor from them that spit on my face:

8 My enemies whisper together, and spitefully malign me; saying when will he die, and his name perish?

9 My familiar friend who eat of my bread, hath lifted up his heel against me.

10 But thou upheldst me, O Lord, in my integrity: and sets me before thy face for ever.

11 They compassed me about with words of malice; and fought against me without a cause:

12 They rewarded me evil for good; and hatred for my love:

13 I am poured forth like water; I am taken away as a shadow when it declines:

14 My heart within me is as melted wax; and all my bones are out of joynt:

15 My strength is dry'd up like a potsheard; and my tongue cleaves to the roof of my mouth:

16 I expected some to pity me, and there was none; I looked for comforters, but I found not one.

17 O my God, my God, how far hast thou forsaken me! Thou hast brought me into the dust of death.

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18 Our Fathers called to thée, and were delivered; they trusted in thée, and were not abandoned.

19 But I am a Worm, and no man; the reproach of men, and the despised of the people:

20 All that sée me, laugh me to scorn; they shoot out the lip, and shake their head, saying,

21 He trusted in God that he would save him; let him deliver him, if he delighteth in him:

22 Be not far from me, O Lord, my strength! for trouble is nigh, and there is none to help me:

23 The assembly of the wicked have inclosed me about; they pierce my hands and my feet:

24 I may tell all my bones; they gaze and stare upon me:

25 They part my garments among them, and on my vesture they cast lots:

26 They gave me gall to eat, and in my thirst vinegar to drink:

27 All these sad things, O Lord, thy Prophets foretold, to prepare our faith for such exorbitant truths:

28 Thine own selected nation conspired against thée; and with innumerable affronts most barbarously murthered thée:

29 Speak O ye Saints and holy Prophets; what was the dismal cause, that shed the blood of this spotless Lamb?

30 They quickly answer, he had done no iniquity;

iniquity; nor could any fraud be found in his mouth:

31 But he was smitten for the sins of the people; and taken away from the land of the living:

32 He delivered up himself to death, and was numbred with the wicked;

33 We like sheep have gone astray, and God laid on him the iniquity of us all:

34 He was wounded for our offences; and bruised for our transgressions:

35 The chastisements of our peace was upon him; and by his stripes we were healed.

36 O blessed Jesu, who tookest upon thee our infirmities, to bestow upon us thine own perfections!

37 Heal us, thou great physitian of our souls; and let us sin no more, lest a worse thing come unto us:

38 Heal us by the mystery of thy holy incarnation; and the meekness of thy humble birth:

39 Heal us by the precious blood of thy circumcision: and the sweet, and ever blessed name of Jesus:

40 Heal us by the gracious manifestation to the gentiles; and the powerful influence of all thy miracles.

41 Heal us by the exemplary obedience of thy presentation; and the soveraign balsom of thy passion:

42 Heal us by the joys of thy victorious re-

ur rection; and the trpumph of thy glorious aſcenſion:

43 Spare us O God, ſpare thou them whom thou haſt redæmed with thy moſt precious blood, and be not angry with us for ever.

Glory be to the Father, *&c.*

HYMN.

O Thou God Almighty,
Father of all mercy,
Fountain of all pity,
Grant we beſeech thee,
Of thy great clemency,
On us to have mercy,
Now, and at the hour of death. *Amen.*

ANTIPHON.

And now Lord what is my hope?
Truly my hope is even in thee;
Have mercy on the works of thine own hand.

A Pſalm of Praiſe.

PRaiſe the Lord all you nations of the earth praiſe him with the voice of joy and thanksgiving.

2 Praiſe him with the well tun'd ſtrings of your heart; praiſe him with the ſweeteſt inſtrument, obedience.

3 Let every one that would be happy, ſing immortal praiſes to the God of our ſalvation.

4 He is our redæmer; he hath perfectly finiſhed what he graciouſly was pleaſed to undertake.

5 He hath made satisfaction for our transgression; and for our forfeitures he hath paid the ransom.

6 We by disobedience were banished from paradice, and he hath received us into his own kingdom:

7 We wandred up and down in the wilderness of error; and he hath guided us into the ways of truth:

8 We were by nature the children of wrath; and he hath mediated our peace with his offended Father:

9 We were become the slaves of sin, and he hath bought our freedom with his own blood:

10 We were in danger of sinking into Hell; and he hath saved us from that bottomless pit:

11 We were on the brink of danger, yet fell not in; they are well kept that are kept by thee, O thou preserver of men.

12 The gates of Heaven were shut against us; and he went up himself and opened them to all believers:

13 He made us first of nothing, and restored us again when we had made our selves nothing:

14 He left his throne where Seraphins adored him; and descended on earth where slaves affronted him:

15 He lead a life of poverty, and labor; and dyed a death of shame and sorrow:

16 O infinite goodness, what shall we render for these unspeakable mercies?

17 O may our ſouls perpetually bleſs thée; and every minute of our time be ſpent in thy ſervice:

18 Let us not live O Lord to our ſelves, but unto thée; nor breath but to ſpeak thy praiſe; nor be at all, but to be all thine.

Glory be to the Father, &c.

HYMN.

BLeſſed Savior, Lord of all,
Vouchſafe to hear us when we call,
And now to thoſe propitious be,
That in prayer bow to thee,
Still to be kept from miſery.

Great Maker of the day, and night,
On our darkneſs caſt thy light,
And let thy paſſion pardon win,
For what we have offended in,
Or thought, or word, or deed of ſin.

ANTIPHON.

Bleſs the Lord, O my ſoul, and all that is within me praiſe his holy Name.

A Pſalm of Thankſgiving.

WE praiſe thée, O God, we acknowledge thée our Lord:

2 All the earth adoreth thée, thou Father eternal:

3 To thée the bleſſed Angels; to thée the Heavens, and all their powers:

4 To thée the Cherubims, and Seraphims perpetually ſing:

5 Holy, Holy, Holy, Lord God of Sabboth:

6 The Heavens, and the earth, are full of the Majeſty of thy glory:

7 The glorious quire of Apoſtles praiſe thée.

8 The renowned ſociety of Prophets bleſs thée:

9 The noble army of Martyrs glorifie thée:

10 The holy Church throughout the world confeſſeth thée.

11 Father of immence majeſty:

12 Thy adorable, true, and only Son:

13 All o the holy Spirit the Comforter:

14 Thou art the King of glory, O Chriſt:

15 Thou art the eternal Son of the Father.

16 Thou being to undertake the delivery of man, diddeſt not diſdain the Virgins Womb.

17 Thou, having overcome the ſting of death, didſt open to believers the Kingdom of Heaven.

19 Thou ſitteſt at the right hand of God, in the glory of thy Father:

19 We believe thou ſhalt come to be our Judge.

20 Help therefore we beſeech thée, thy ſervants, whom thou haſt redeemed with thy moſt precious blood.

21 Make them be numbred with thy Saints in glory everlaſting:

22 Lord ſave thy people, and bleſs thy inheritance:

23 And govern them and raiſe them up, even to eternity:

24 Every day we gloriſie thée, and praiſe thy name for ever and ever:

25 Vouchſafe O Lord to keep us this day without ſin:

26 Have mercy on us, O Lord, have mercy on us:

27 Let thy mercy, O Lord, be on us, as our hope is in thée:

28 In thée O Lord have I placed my hope, let me not be confounded for ever.

Glory be to the Father, &c.

HYMN.

WHy do we ſeek felicity,
Where 'tis not to be found;
And not dear Lord, look up to thee,
Where all delights abound?

Why do we ſeek for treaſure here,
On this falſe barren Sand:
Where nought but empty ſhels appear,
And marks of ſhipwrack ſtand?

O world how little do thy Joys
Concern a ſoul that knows
It ſelf not made for ſuch low toys,
As thy poor hand beſtows!

How croſs art thou to that deſign
For which we had our birth!
Us who were made in heav'n to ſhine,
Thou bow'ſt down to thy earth.

Nay, to thy hell; for thither sink
All that to thee submit:
Thou strew'st some flow'rs on the brink
To drown us in the pit.

World, take away thy tinsel wares,
That dazel here our eyes:
Let us go up above the Stars,
Where all our treasures lies.

The way we know; Our dearest Lord
Himself is gone before:
And hath engag'd his faithful word,
To open us the door.

But, O my God! reach down thy hand,
And take us up to thee:
That we about thy throne may stand,
And all thy glories see.

All glory to the Sacred Three,
One Ever-living Lord,
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

ANTIPHON.

Never can we say too much of this gracious subject;
Never can we think enough of the felicities of Heaven.

A Psalm of Adoration.

Come let us adore our God that hath redeemed us.

WHen, O Lord, we had sold our selves to sin, and were become the slaves of Satan; thou wast pleased to descend from Heaven, and to purchase our frædom, with the price of thine own most pretious blood.

2 Thou wast bruised upon the Cross for us, so didst thou depositе thy inestimable life, to rescue us sinners from an eternal death.

3 O Let us consecrate our whole lives to thy sacred memory, and tenderly compassionate thy unparallel'd sufferings:

4 Let us heartily repent for, and abstain from our many sins, and thankfully admire the riches of thy mercies.

5 Let us wean our mindes from vain and sensual delights, and govern our appetites with prudent restraints; that our souls may mount towards thy throne, on the wings of Fasting, Alms, and Prayer.

Let us evermore adore thy name, for thou alone art worthy to be praised.

Glory be to the Father, &c.

HYMN.

COme let's adore the King of Love,
And King of sufferings too;
For love it was that brought him down,
And sat him here in woe.

Love

Love drew him from his paradice,
Where Flowers that fade not, grow:
And planted him in our poor duſt,
Among us weeds below.

Here for a time this heav'nly plant
Fairly grew up and thriv'd:
Diffus'd it's ſweetneſs all about,
And all in ſweetneſs liv'd.

But envious froſts, and furious ſtorms
So long did fiercely chide:
This tender Flower at laſt bow'd down
It's bruiſed head, and dy'd.

O narrow thoughts, and narrower ſpeech,
Here your defects confeſs:
The life of Chriſt, the death of God,
How faintly you expreſs!

Help O thou bleſt inſpiring root,
Whence this fair Flow'r did ſpring;
Help us to raiſe both heart and voice,
And with more ſpirit ſing

To Father, Son, and Holy Ghoſt,
One undivided three.
All higheſt praiſe, all humble thanks
Now and for ever be.

ANTIPHON.

Let us take up our Croſs, and follow Chriſt Jeſus our Savior, for his yoke is eaſie, and his burthen is light.

Evening Prayer.

O Lord our heavenly Father, Almighty, and Ever-living God, by whose providence both the day and the night are governed, vouchsafe we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the most blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault, and defile the soul, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

PErmit not sluggish sleep
To close your waking eye,
Till you with Judgment deep,
Your daily deeds do try,
He that his sins in conscience keeps
Where he to quiet goes,
More desperate is than he that sleeps
Amidst his mortal foes.

Down lying.

At night lie down
Prepar'd to have
Thy Sleep, thy Death,
Thy Bed, thy Grave.

ANTIPHON.

ANTIPHON.

I will lay me down in peace and take my reſt; for it is thou Lord onely, that makeſt me dwell in ſafety.

Have mercy upon me, O Lord, now, and at the hour of death.

A Prayer and Thankſgiving for every true Subject to uſe upon the Anniverſary-day of the Kings Reign.

O Lord, by whom Kings reign, and Princes are ſet up to bear rule over their people, and by whoſe gracious providence thy ſervant and our dread ſoveraign King Charles the ſecond was this day placed in the Royal Throne of his Kingdom, accept we beſeech thee, the grateful Commemoration which we now make before Heaven and before thee, of this thy great goodneſs, and bleſſing towards us; that while we offer up our vows and ſacrifices of thankſgiving to the praiſe of thy glorious Name, thou mayſt bleſs the King with thy favors, and crown him with continual honor, granting him a long, proſperous, and religious reign over us; and granting us a true, quiet, humble, and obedient ſubjection under him; that he ruling us prudently with all his power, we may obey him loyally with all lowlineſs, and chearfulneſs of minde, and that both he, and we, evermore endeavouring to ſet forth the beauty of thy Church militant here on earth, may be at laſt exalted to the glory of thy Church triumphant in Heaven, through Jeſus Chriſt our Lord. Amen.

HYMN

HYMN.

GIve to the King thy Judgments, Lord,
That he may justice do,
That all his people may accord
T'obey and serve him too.

The mountains then shall bring us peace,
And God shall bless the Land,
Oppressours shall therein decrease,
As broken by his hand.

The poor he righteously shall try,
Their children he shall save,
And God shall bless us from on high,
And hear us when we crave.

The Just shall flourish in his days
And he be feared then,
All folk shall sing the Lords due praise,
And each one cry, *Amen.*

ANTIPHON.

Lord preserve the life of the King, for by thee King Reign, and Princes decree Justice.
And when there was no King in Israel, every man did that which was right in his own eyes.

Catholick faith, called *The Apostles Creed*, divided into twelve Articles.

I Believe in God, the Father Almighty, Maker of Heaven, and Earth.

2 And in Jeſus Chriſt his onely Son our Lord.

3 Who was conceived by the holy Ghoſt, born of the Virgin Mary,

4 He ſuffered under Pontius Pilate, was crucified, dead, and buried.

5 He deſcended into hell, the third day he roſe again from the dead.

6 He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

7 From thence he ſhall come to judge the quick and the dead.

8 I believe in the holy Ghoſt.

9 The holy Catholick Church, the Communion of Saints.

10 The forgivneſs of ſins.

11 The reſurrection of the body.

12 And the life everlaſting. Amen.

The Expoſition of the Creed.

IT was made by the twelve Apoſtles, and therefore it containeth twelve Articles.

By this faith, into which all Chriſtians are baptized, we learn to believe.

1 In God the Father, who made us, and all the world.

2 In God the Son, who hath redeemed us, and all mankinde.

3 In God the Holy Ghoſt, who doth ſanctifie us, and all the choſen people of God.

The

The Lords Prayer.

The Preface thereunto is,

OUr Father which art in Heaven.

In the Prayer are ſix Petitions,

1 Hallowed be thy Name.

2 Thy Kingdom come.

3 Thy will be done on earth, as it is in Heaven.

4 Give us this day our daily bread.

5 And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

6 And lead us not into temptation, but deliver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, and the Glory, for ever, and ever. Amen.

The Expoſition of the Lords Prayer.

Chriſt our Saviour made this Prayer, and therefore it is called the Lords Prayer, and the moſt excellent of all others.

This Prayer is the foundation whereupon and the pattern whereby all our other Prayers muſt be framed.

In it we deſire God our Heavenly Father who is the giver of all goodneſs, to ſend his grace unto us, and all others.

1 That we may worſhip him.

2 Serve him.

3 And obey him, as we ought to do.

And we pray unto God, that he would,

4 Send us all things which be needful both for ſouls, and bodies.

Her

Hereafter followeth the Ten Commandments.

GOd ſpake theſe wordes and ſaid, I am the Lord, thy God, which brought thée out of the land of Egypt, out of the houſe of Bondage.

1 Thou ſhalt have no other Gods but me.

2 Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth, thou ſhalt not bow down to them, nor ſerve them, for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and kéep my Commandments.

3 Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

4 Remember that thou kéep holy the Sabbath day, ſix days ſhalt thou labor and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and Maid-ſervant, thy Cattel, and the Stranger that is within thy Gates, for in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.

5 Honor thy Father, and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit Adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbors wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy neighbors.

O Lord have mercy upon us, and write all these thy Laws in our hearts we beseech thee.

The Exposition of the Ten Commandments.

The Duty of the first Commandment, is

1 To acknowledge the Eternal Deity of the only true God.

2 To worship him with all inward devotion of souls.

3 To love, honor, and obey him, for his own sake.

4 To fear, and call upon him, to trust and believe in him, and none but him, all the days of our life, without giving any share of his honor to Angels, Saints, or any other creature.

The Duty of the Second Commandment, is

1 To apprehend God as an infinite, and in comprehen-

comprehensible essence, without any form, or shape of our own fancying, or framing, whereby to make a representation of him.

2 To Honor, and worship him with all lowly reverence, even of our souls and bodies.

The Duty of the third Commandment, is

To honor the most holy and reverend Name of God.

The Duty of the fourth Commandment, is

1 As men, to keep holy one day of seven.

2 As Christians, to keep holy that day of the seven, which because Christ hath instituted, it is called the Lords-day, and his Church hath ever observed it.

The Duty of the fifth Commandment, is

1 To love, honour, and obey our Parents, with all lowliness and reverence.

2 In like manner faithfully to serve, honor, and obey the King, to reverence his sacred Power, and his soveraign Authority over us.

3 To live by his Laws and Commandments, according to Gods blessed word and Ordinance.

4 To live in an orderly, and a quiet subjection to the Kings subordinate Magistrates.

5 To submit our selves lowly, and reverently, to them that are our spiritual Guides, the Fathers, Prelates, and Priests of Gods Church.

The Duty of the ſixth Commandment, is

1 To protect, and preſerve, as much as in us lies, the perſon, or life of any man whatſoever.
2 To procure peace, and love, among all ſorts of people.

The Duty of the ſeventh Commandment, is

To keep our bodies in Temperance, Sobriety, and Chaſtity.

The Duty of the eighth Commandment, is

To do juſtice to all men, and not to uſe any tricks or crafts, whereby to purloyn from, or to cheat, or couzen another man of that which is properly his.

The Duty of the ninth Commandment, is

To preſerve every mans good name, and to keep our ſelves free from ſlandering and backbiting any man, either friend or enemy.

The Duty of the tenth Commandment, is

To love our neighbors, as our ſelves, to relieve the poor, to oppreſs none, and to be in charity with all men.

The three Theological Vertues, *Faith*, *Hope*, and *Charity*.

THey are called Theological, becauſe the word ſignifieth a thing that belongeth to God.

Now abideth Faith, Hope, and Charity, but the greateſt of theſe is Charity.

Of Faith.

FAith cometh by hearing, and hearing by the Word of God.

Let us who are of the day be ſober, putting on the breſt-plate of Faith and Love, and for an Helmet the hope of Salvation.

Taking the ſhield of Faith, wherewith we ſhall be able to quench all the fiery darts of the wicked.

The juſt man ſhall live by his Faith.

Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.

Whatſoever is not of Faith, is ſin.

As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of Faith.

Hath not God choſen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promiſed to them that love him.

But know, Oh vain man, Faith without works is dead.

For as the body without the spirit is dead, so Faith without works is dead also.

Faith is the substance of things hoped for, the evidence of things not seen.

Watch ye, stand fast in the Faith, quit you like men, be strong.

For by it the Elders obtained a good report.

Through Faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.

By Faith Abel offered unto God, a more excellent Sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; And by it, he being dead, yet speaketh.

By Faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

By Faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became

heir

heir of the righteoulnels which is by Faith.
Faith is counted for righteoulnels.

By Faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By Faith he sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same Promise.

Through Faith also Sara her self received strength to conceive seed, and was delivered of a Childe when she was past age, because she judged him faithful who had promised.

By Faith Abraham when he was tryed, offered up Isaac: and he that had received the promises offered up his onely begotten son.

By Faith Isaac blessed Jacob and Esau, concerning things to come.

By Faith Jacob when he was dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his Staff.

By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

By Faith Moses when he was born, was hid three moneths of his parents, because they saw he was a proper Childe, and they not afraid of the Kings commandment.

By Faith Moses when he was come to years, refused to be called the son of Pharaohs daughter.

By Faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him, who is invisible.

Through Faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

By Faith they passed through the Red-sea, as on dry Land; which the Egyptians assaying to do, were drowned.

By Faith the walls of Jericho fell down after they were encompassed about seven days.

By Faith the Harlot Rahab perished not with them that believed not, when she had received the Spies with peace.

And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthah, of David also, and Samuel, and of the Prophets.

Who through Faith subdued Kingdomes, wrought righteousness, obtained promises, stopped the mouthes of Lyons.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens.

Of Hope.

HOpe deferred maketh the heart sick; but when the desire cometh, it is a tree of life.

The Hope of the righteous shall be gladness;

neſs; but the expectation of the wicked ſhall perith.

The wicked is driuen away in his wickedneſs, but the righteous hath hope in his death.

O the Hope of Iſrael, the Sauior thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a way-faring man that turneth aſide to tarry for a night?

Be not a terror unto me, thou art my Hope in the day of euil.

The Lord will be the hope of his people, and the ſtrength of the children of Iſrael.

It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

Tribulation worketh patience: patience, experience: experience, hope: and hope maketh not aſhamed.

For we are ſaued by hope; but hope that is ſéen is not hope; for what a man ſeeth, why doth he yet hope for?

But if we hope for that we ſée not, then do we with patience wait for it.

Let Iſrael hope in the Lord; for with the Lord there is mercy; and with him is plenteous redemption.

Happy is he that hath the God of Jacob for his help: whoſe hope is in the Lord his God.

The Lord taketh pleaſure in them that feare him, in thoſe that hope in his mercy.

I will hope continually and praiſe thee for euermore.

For

For thou art my hope, O Lord God, thou art my trust from my youth.

Why art thou cast down, oh my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Therefore my heart is glad, and my glory rejoyceth; my flesh also shall rest in hope.

All ye that hope in the Lord be of good courage, for he shall strengthen your heart.

But the eyes of the wicked shall fail, they shall not escape, and their hope shall be as the giving up of the Ghost.

So are the paths of all that forget God, and the hypocrites hope shall perish.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

If in this life only we have hope in Christ, we are of all men most miserable.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear.

Now the God of hope, fill ye all with joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Of

Of Charity.

FOllow after Charity, and desire spiritual gifts.

Knowledge puffeth up, but Charity edifieth.

Though I speak with the tongues of men, and Angels, and have not Charity, I am become as sounding brass, or a tinckling Cymbal.

And though I have the gift of prophecy, and understand all Mysteries, and all Knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.

Above all things put on Charity, which is the bond of perfectness.

Though I bestow all my goods to relieve the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kinde: Charity envieth not; Charity vaunteth not it self, is not puffed up.

Doth not behave it self unsemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoyceth not in iniquity, but rejoyceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be

Know-

knowledge, it shall vanish away; wherfore let all things be done with Charity.

Have Charity among your selves, for Charity shall cover the multitude of sins.

Giving all dilligente, add to your Faith, Vertue; to Vertue, Knowledge: to Knowledge, Temperance: to Temperance, Patience: to Patience, Godlines: to Godlines, brotherly kindnes; and to brotherly kindnes, Charity.

For if ye do these things ye shall never fail.

Let these three kindes of good works be in ye.

Fasting, Prayer, and Alms-deeds.

Of Fasting.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily I say unto you they have their reward.

But thou when thou fastest, anoint thine head, and wash thy face,

That thou appear not unto men to fast, but unto thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.

Fast

Fast not for strife, and debate, and to smite with the fist of wickedness;

Is it such a Fast that the Lord loveth, for a man to bow down his head like a bul-rush, and to spread sackcloath and ashes under him, wilt thou call this a Fast, and an acceptable day unto the Lord?

No, this is the Fast that the Lord expects, to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke.

Deal thy bread to the hungry, and bring the poor that are cast out, to thy house: when thou seest the naked, cover him, and hide not thy self from thine own flesh.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say here am I.

Of Prayer.

AND when thou prayest, thou shalt not be as the hypocrites are: for they love to Pray standing in the Synagogues, and in the corners of the Streets, that they may be seen of men, Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet,

closet, and when thou hast shut thy dore, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thée openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them, for your Father knoweth what things you have need of before you ask him.

Pray one for another that ye may be healed: the effectual fervent prayer of a righteous man, availeth much.

Whatsoever things ye desire when ye pray, believe ye shall receive them, and ye shall have them.

Watch and Pray, that ye enter not into temptation; the spirit indéed is willing, but the flesh is weak.

Wherefore pray without ceasing.

Is any among you afflicted, let him pray;

Is any merry, let him sing Psalms.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despight fully use you, and persecute you.

O thou that hearest prayers unto thée shall all flesh come.

Unto thée have I cryed, O Lord, and in the morning shall my prayer prevent thée.

As for me I will call upon God, and the Lord shall save me.

Evening

Evening, and Morning, and at Noon, will I pray, and cry aloud; and he shall hear my voice.

I will pray with the spirit, and will pray with understanding also.

Hear my prayer, O Lord, and let my cry come unto thee.

The Lord is far from the wicked, but he heareth the prayer of the righteous.

The Sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.

Of Alms-deeds.

TAke héed that you do not your Alms before men, to be seen of them, otherwise ye have no reward of your Father which is in Heaven.

Therefore when thou doest thine Alms, do not sound a trumpet before thée, as the hypocrites do in the Synagogues, and in the Stréets, that they may have glory of men, Verily they have their reward.

But when thou doest Alms, let not thy left hand know, what thy right hand doth.

That thine Alms may be in secret, and thy Father which seeth in secret, himself shall reward thée openly.

If there be among ye a poor man of one of thy brethren, within any of thy gates, in thy land

land which the Lord thy God giveth thee, thou
ſhalt not harden thine heart, nor ſhut thine hand
from thy poor brother.

For he that giveth to the poor ſhall not lack:
but he that hideth his eyes ſhall have many a
curſe.

And he that hath pity on the poor, lendeth to
the Lord, and that which he hath given, will
he pay him again.

Pray, and labor, for the ſeven Gifts of the Holy Ghoſt.

1 The Spirit of Wiſdom.
2 And Underſtanding.
3 The Spirit of Councel.
4 And Ghoſtly Strength.
5 The Spirit of Knowledge.
6 The Spirit of Piety.
7 And of a Holy, and Godly Fear.

To theſe add the twelve Fruits of the Holy Ghoſt.

Love	Mercy	Faith
Joy	Goodneſs	Modeſty
Peace	Longſuffering	Shamefacedneſs
Patience	Meekneſs	Sobriety.

Likewiſe let theſe ſeven ſpiritual works of Mercy be in you.

1 To inſtruct the ignorant.
2 To correct offenders.

3 To counsel the doubtful.
4 To comfort the afflicted.
5 To suffer injuries with patience.
6 To forgive offences, and wrongs.
7 To pray for others.

Together with these six Corporal works of Mercy.

1 To feed the hungry, and to give drink to the thirsty.
2 To cloath the naked.
3 To harbor the stranger, and needy.
4 To visit the sick.
5 To minister unto prisoners and captives.
6 To bury the dead.

There are seven capital Sins, which are the fountains of all others, and to every one is opposite a contrary Vertue.

Capital Sins.	Opposite Vertues
Pride	Humility
Covetousness	Liberality
Luxury	Chastity
Anger	Patience
Gluttony	Abstinence
Envy	Brotherly-love
Sloath	Diligence.

There are six sins against the Holy Ghost.

1 To despair of Salvation.
2 To presume of Gods Mercy.

3 To impugn the known truth.
4 To envy at another mans good.
5 To be obstinate in sin.
6 To be finally impenitent.

There are four Sins that cry to Heaven for Vengeance.

1 Wilful Murther.
2 Carnal sin against Nature.
3 Oppression of the poor.
4 Defrauding workmen of their wages.

The four last things

Death and Judgement
Heaven and Hell.

There were fifteen Stages in our Saviors Pilgrimage from his Womb unto his Tomb.

1 From his Nativity.
2 To his Baptism.
3 To his Fasting and Temptation
4 To the Mount where he preached to Disciples.
5 To his Transfiguration.
6 To the marriage at Cana.
7 To the buyers and sellers in the Tem
8 To his prayer in the Garden.
9 To Caiaphas the High-Priest.
10 To Pontius Pilate.

11 To his Scourging.
12 To his crowning with Thorns.
13 To his bearing of his Cross.
14 To the field of Blood.
15 To his Crucifixion, Death, and Burial.
But now is Christ risen from the dead, and
come the first fruits of them that slept.

Live, Jesus live, and let it be
My life to die for love of thee.

When thou awakest, say with the Psalmist
ghten mine eyes, O Lord, that I sleep not in
ath.

Or thus.

Awake thou that sleepest, and arise from
ath, and Christ shall give thee light.

Or thus.

Open thou mine eyes, O Lord, that I may
the wonders of thy Law.

At thy uprising, say
In the name of the Father, and of the Son,
d of the Holy Ghost, Amen.
Even blessed be the Holy, and undivided Tri-
y, now, and for evermore.
I laid me down and slept, and rose again, and
e Lord hath sustained me.
Every Morning, Noon, and evening, let us
fall down to worship, and adore before
the presence of our God,
Saying,
Holy, Holy, Holy, Lord God Almighty,
which was, and is, and is to come; we

worship him that liveth for ever, and cast our selves before his Throne; thou art worthy, O Lord, our God, to receive Glory and Honor, and Power; for thou hast created all things, and thy wills sake they are, and were created.

A Prayer for the Morning.

INto the hands of thy blessed protection, and unspeakable mercy, O Lord, I this day commend my soul, and body, with all the faculties, powers, and actions of them both, beseeching thee to be ever with me, to direct, sanctifie, and govern me, in the ways of thy Law, and in the works of thy Commandments; that through thy most mighty protection, both here, and ever I may be preserved in body, and soul, to serve thee, the onely true God, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

SWeet Jesus why, why dost thou love
Such worthless things as we?
Why is thy heart still toward us,
Who seldom think on thee?

Thy bounty gives us all we have,
And we thy gifts abuse:
Thy bounty gives us even thy self,
And we thy self refuse.

My Soul, oh why, why dost thou love,
To run, and sweat, and cry;
While all this stir, and huge concern,
Is only for a Fly?

Some silly Fly that's hard to catch,
And nothing when 'tis caught:
Such are the toy's thou striv'st for here,
Not worth a serious thought.

Break off, and raise a noble eye
Up to those Joys above;
Behold all those the Lord prepares
To wooe, and crown thy love.

Alas, dear Lord, I cannot love,
Unless thou draw my heart:
Thou who thus kindely mak'st me know,
O make me do my part.

Still do thou love me, O my Lord,
That I may still love thee:
Still make me love thee, O my God;
That thou may'st still love me.

Thus may my God, and my poor soul,
Still one another love;
Till I depart from this low world,
T' enjoy my God above.

To thee, great God, to thee alone,
One Co-eternal Three,
All Power, and Praise, all Joy, and Bliss,
Now, and for ever be.

ANTIPHON.

Thou art, O Lord, the true light of the world; they to follow thee, walk not in darkness.

A Prayer for the Evening.

O Moſt bleſſed Saviour, whoſe ſacred body after thou hadſt finiſhed in the work of our redemption, was taken down from the Croſs and after a ſhort repoſe in the Sepulchre, was raiſed again to a glorious immortality; Grant us, we beſeech thee, ſo frequently to renew in our mindes the memory of thy grave, that we may always be prepared for our own, and ſeriouſly to reflect on the conſequences of a holy death, that we may every day grow leſs affected to this tranſitory life, and more in love with thy eternal joys, who with the Father and the holy Ghoſt, liveth and reigneth one God, world without end. Amen.

Glory be to the Father, &c.

HYMN.

O Lord, now night's return'd again,
Our bodies, and our ſouls reſtrain
From being ſoil'd with filthy ſtain.

Let not dull ſleep oppreſs our eyes,
Nor us the enemy ſurprize,
Nor fearful dreams our minde affright;
While the blackneſs of the night,
Holds from us the chearful light.

To thee, who doſt by reſt renew
Our waſted ſtrength, we humbly ſue,

hat when we ſhall encloſe our eyes,
Pure and chaſte we may ariſe,
And make our Morning Sacrifice,

onor, Lord, to thee be done,
O thou bleſſed Virgins Son,
ith the Father, and the Spirit,
As is thine eternal merit,
Ever, and ever to inherit.

ANTIPHON.

He hath made the out-goings of the Morning and vening to praiſe him.

t the Prieſts, the Miniſters of the Lord, weep before the Porch, and the Altar, and let them ſay, *Spare thy people, O Lord.*

The Altar.

A broken Altar, Lord, to thee I raiſe,
Made of a heart to celebrate thy praiſe,
Thou that the onely Workman art,
That canſt cement a broken heart,
For ſuch is mine;
O make it thine;
Take out the ſin
That's hid therein,
Though it be ſtone,
Make it to grone,
That ſo the ſame
May praiſe thy Name.
Melt it, O Lord, I thee deſire,
With flames of thy Celeſtial Fire,
That it may ever ſpeak thy praiſe alone,
Since thou haſt changed into fleſh, a ſtone.

The youth's Ejaculation.

God be in my head, and underſtanding,
God be in my eyes, and in my ſeeing,
God be in my mouth, and in my ſpeaking,
God be in my ear, and in my hearing.
God be in my heart, and in my thinking.
God be in my will, and my deſire.
God be at my end, and my departing.

HYM

HYMN.

OH! that I once were in that City,
Where Halleluja is the Ditty,
Where Contemplation is the Diet,
Sure, that's the place where man is quiet.

Oh! that I once were in that Court,
Where all good Spirits do reſort,
Where Love, and Joy, and Grace abound,
Sure, that's the place where man is crown'd.

ANTIPHON.

The Heavenly Jeruſalem, *is the City of our God, where he is attended by an innumerable company of Angels.*

The Kings Psalter.

Preparatory Prayers for Morning and Evening, beginning with the several Letters of the Name of our Soveraign Lord King *CHARLES*.

C. [illegible] ing Prayer.

Let my Prayer [illegible] th in thy sight, O Lord, as the incens[illegible] the lifting up of my hands as an Evening-[illegible]

CAll, O Lord, to my remembrance, all my late actions, and so further me with thy gracious favour, and continual help, that in all

all my works, begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

COme Holy Ghost, our souls inherit
With beams of thy celestial Spirit,
Enflame our hearts, we thee desire
With sparks from thy celestial fire,
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart,
Thy Holy Unction from above
Is Comfort, Life, and fire of Love,
Enable with perpetual light
The dulness of our blinded sight:
Cherish, and clear, our soiled Face,
With the abundance of thy Grace,
Keep far our foes, give peace at home,
Where thou art guide, no ill can come:
Teach us to know the Father, Son,
And thee of both, to be but one,
That through the Ages all along,
This may be our endless Song,
Praise to the Almighty merit,
Father, Son, and Holy Spirit.

ANTIPHON.

When he ascended on high, he led captivity captive, and gave gifts to men.

H. Even-

H. Evening Prayer.

The Confeſſion.

HAve mercy upon me, Almighty and moſt merciful Father, for I have erred and ſtrayed from thy ways like a loſt ſheep; I have followed too much the devices and deſires of my own heart, I have offended againſt thy Holy Laws, I have left undone thoſe things which I ought to have done; and I have done thoſe things which I ought not to have done, and there is no health in me; But thou O Lord have mercy upon me miſerable offender, ſpare thou me O God which confeſs my faults, reſtore thou me that am penitent, according to thy promiſes declared unto mankinde in Chriſt Jeſus our Lord. And grant O moſt merciful Father, for his ſake, that I may hereafter live a godly, righteous and ſober life, to the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

HYMN.

LOrd, now the time returns,
For weary man to reſt;
And lay aſide thoſe pains, and cares,
Wherewith we are oppreſt:
Or rather change our thoughts
To more concerning cares:
How to redeem our miſpent time,
With Sighs, and Tears, and Prayers.

How

How to provide for Heaven,
That place of reſt and peace;
Where our full joys ſhall never wain,
Our pleaſures never ceaſe.

Bleſt be thy love, dear Lord,
That taught us this ſweet way;
Onely to love thee, for thy ſelf,
And for that love, obey.

O thou our ſouls chief hope,
We to thy mercy fly;
Where ere we are, thou canſt protect;
What ere we need, ſupply.

Whether we wake or ſleep,
Either to thee is done,
By night we through our eye-lids peep
As if the night were gone.

Whether we live or die,
Both we ſubmit to thee;
In death we live, as well as life,
If thine in death we be.

Glory to thee, great God,
One Co-eternal Three;
To Father, Son, and Holy Ghoſt.
Eternal glory be.

ANTIPHON.

The Lord that keepeth Iſrael, neither ſlumbereth nor ſleepeth, the Sun ſhall not ſmite by day, nor the Moon by night all thoſe that truſt in him.

A. Morn-

A. Morning Prayer.

ALmighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, and hath promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel; Of thy mercy I beseech thée, to grant me true repentance, and thy Holy Spirit, that those things may please thée, which I do at this present, and that the rest of my life hereafter, may be pure, and holy, so that at the last, I may come to thy eternal joy, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

HYMN.

NOw that the day Star doth arise;
Beg we of God with humble cries,
Hurtful things to keep away,
While we duly spend the day:
Our tongues to guide so, that no strife,
May breed disquiet in our life.
To shut the casement of our eye,
Lest it admit of vanity,
Preserve the heart both pure, and free;
From vain and troubled Phantasie,
To tame proud flesh, while we deny it
A full cup and a wanton diet,
That when the day light shall go out,
Time bringeth on the night about,
We by leaving worldly ways,
May in silence sing Gods Praise.

ANTIPHON.

As long as I live will I magnifie thee, on this manner, and lift up my hands in thy Name.

R. Evening Prayer.

REmember not the ſins and iniquities of my Fore-Fathers, nor lay to my charge the ſins of this day, or my whole life, grant me gracious Lord, a pure intention of heart, and a ſtedfaſt regard to thy glory in all my actions; poſſeſs my minde continually with thy preſence, and raviſh it with thy love, that my onely delight may be, to be imbraced in the arms of thy protection; and that for the ſake of my moſt bleſſed Saviour, and Redeemer, Jeſus Chriſt the righteous, to whom be all honour, and glory, now and for evermore. Amen.

Glory be to the Father, &c.

HYMN.

COme Holy Spirit, come and breath,
Thy ſpicy odours on the face
Of our dull region here beneath,
And fill our ſouls with thy ſweet Grace.

Come and root out the poys'nous weeds
Which over-run and choak our lives;
And in our hearts plant thine own ſeeds,
Whoſe quickening power our ſpirit revives:

Firſt plant the humble Violet there,
That dwells ſecure by being low;
Then let the Lilly next appear,
And make us chaſte, yet fruitful too.

But

But oh! plant all the vertues, Lord,
And let the Metaphors alone;
Repeat once more that mighty word,
Thou needst but say, *Let it be done.*

We can alas, nor be, nor grow,
Unless thy powerful mercy please,
Thy hand must plant and water too,
Thy hand alone must give increase.

Do then, what thou alone canst do,
Do what to thee so easie is,
Conduct us through this world of woe;
And place us safe in thine own bliss.

All glory to the Sacred Three,
One ever-living Soveraign Lord:
As at the first, still may he be,
Belov'd, and Prais'd, Fear'd, and Ador'd.

ANTIPHON.

Kindle in our hearts, O Lord, thy holy fire, that we may offer to thee the incense of Praise.

L. Morning Pyayer.

LOrd Jesus, into thy hands I give my Body, my Soul, my Substance, my Fame, my Friends, my Liberty, and my Life; dispose of me, and of all that is mine, this day, and at all times, as it seemeth best unto thee, and to the glory of thy Holy Name. Amen.

Glory be to the Father, &c.

HYMN.

HYMN.

AWake my soul, chase from thine eyes,
This drowsie sloath, and quickly rise,
Up, and to work apace:
No less than Kingdomes are prepar'd
And endless bliss for their reward,
Who finish well their race.

Tis not so poor a thing to be
Servants to Heaven, dear Lord, and thee;
As this fond world believes,
Not even here where oft the wise
Are most expos'd to injuries,
And friendless vertue grieves.

Sometimes thy hand lets gently fall
A little drop, that sweetens all
The bitter of our cup;
O what hereafter shall we be,
When we shal have whole draughts of thee
Brim-full, and drink them up.

Say happy souls, whose thirst now meets
The fresh and living stream of sweets,
Which spring from that blest Throne;
Did you not finde this true even here,
Do you not finde it truer there,
Now Heaven is all your own?

O yes, the sweets we taste, exceed
All we can say, or you can read;
They fill, and never cloy:

On earth our cup was sweet, but mixt;
Here all is pure, refin'd, and fixt;
All quintessence of Joy.

Hear'st thou my soul what glorious things,
The Church of Heaven in tryumph sings,
Of their blest life above?
Chear thy faint hopes, and bid them live,
All these thy God to thee will give;
If thou embrace his love.

Great God of rich rewards, who thus
Hast crown'd thy Saints, and wilt crown us,
As both to thee belong:
O may we both together sing
Eternal praise to thee our King,
In one Eternal Song.

ANTIPHON.

O how glorious is the Kingdom of Heaven, where the Lord reigns in the midst of his Saints!

E. Evening Prayer.

EVery day my Lord, and my God, do I beseech thee, to give me patience in my troubles, and afflictions; Humility in comforts, constancy in temptations, and victory against Domestick, In-land, Forreign, or Ghostly enemies; make them O Lord like Oreb, and Zeeb, and all their Princes as Zeba and Zalmunna; Defend me, O God, this night, and ever, against them that rise up against me, for they

are many in number; And let them know that thou art my God, in whom I trust, for my hope standeth in the name of the Lord, who hath made Heaven and Earth, to whom with the blessed Trinity, three Persons and one God, be Glory, and Praise for evermore. Amen.

Glory be to the Father, &c.

HYMN.

TEll me you bright Stars that shine
Round about the Lambs high Throne;
How, through bodies once like mine,
How you are thus glorious grown.

Hark, with one voice they reply;
This was all our happy skill:
We on Jesus fixt our eye,
And his eminent followers still.

As we clearly saw their minde
Set and rul'd, we ordered ours:
Both this state alone design'd,
Up towards this strain'd all our powers.

Taught by Temperance we abstain'd
From all less for greater goods:
Slighting little drops, we gain'd
Full, and sweet, and lasting Floods.

Arm'd with fortitude we bare
Lesser evils, worse to fly:
Mortal death we durst outdare,
Rather than for ever die.

Justice we observ'd, by giving
Every own their utmost due:
That in peace, and order living,
All might freely Heaven pursue,

Prudence govern'd all the rest;
Prudence made us still apply
What was fittest, what was best;
To advance great Charity.

On those golden wheels of Grace,
That Loves fiery Chariot bear;
We arriv'd at this bright place;
Follow us, and never fear.

O sure truth; O blest attesters;
O that all the world may prove
Of both these such strong digesters,
That both these may feed their love.

Him who made us all for this;
Him who made himself our way;
Him who leads us unto bliss;
May all praise, and all obey.

ANTIPHON.

Blessed be thy Name, O Lord, who hast provided us so great rewards, and strengthened our hopes with so many witnesses.

S. A Private Prayer for all times.

SAy unto my soul, O God, thou art my Salvation; claim me therefore as thy right

keep me as thy charge, and love me as thy childe; fight for me when I am assaulted, heal me when I am wounded, and revive me, when I am destroyed; O thou preserver of men, have mercy on me for thy Names sake. Amen.

Glory be to the Father, &c.

HYMN.

The Sun by Prayer
Did cease his course and staid:
The hungry Lions
Fawn'd upon their prey;
A walled passage
Through the Sea it made,
From furious fire
It banish'd heat away:
It shut the Heavens
Three years from giving rain;
It open'd Heavens,
And showrs powr'd down again.
Oh may our Prayer
Dear Lord, approach to thee
Petitions hear,
And then propitious be,
Teach us to praise
Thy Name with one accord,
That we may sing
Due praise to thee, O Lord.

ANTIPHON.

Prayer is the Souls Artillery, wherewith it penetrates the gates of Heaven.

An Alphabet of Lessons for the instruction of Youth.

A

AS the Clay is in the Potters hand to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best, wherefore fear thou the Lord.

B

Bless them which persecute you, bless, and curse not, neither be wise in your own conceit.

C

Children being haughty through disdain, and want of Nurture, stain the nobility of their kindred. Wherefore be thou humble, and meek, even as Christ himself was.

D

Dishonor not a man in his old Age, for even some of us wax old.

E

Eat as becometh a man, those things which are set before thee; and devour not, lest thou be hated.

F

Flee from sin as from the face of a serpent; for if thou comest too near it will bite thee, the teeth thereof are as the teeth of a Lyon slaying the souls of men.

G

Give not thy minde unto gold, for it hath destroyed many, and perverted the hearts of Kings.

H

Hate not laborious work, neither Husbandry, which the Most High hath ordained.

I

Judge of thy neighbour by thy self; and be discreet in every point.

K

Knock, and it shall be opened unto you; ask, and it shall be given you; seek, and you shall finde.

L

Love thy friend and be faithful to him, yea, love thy neighbour as thy self.

M

My Son, help thy Father in his age, and grieve him not so long as he liveth.

N

Never trust thine enemy; for he will weep with his eyes, but if he finde an opportunity, he will not be satisfied with blood.

O

Obey them that have the rule over you, and submit your self; for they watch for your soul, as they that must give account, that they may do it with joy, and not with grief.

P

Prepare what to say, and so thou shalt be

heard, binde up instruction, and then make answer.

Q

Quarrel not at all, but put off anger, wrath, and malice, and let not blasphemy, and filthy communications enter into your mouth.

R

Reproach not a man that turneth from sin, but remember that all men are worthy of punishment.

S

Strive not with a mighty man, lest thou fall into his hands.

T

Three sorts of men see thou avoid, as vain, and odious, a poor man that is proud, a rich man that is a lyer, and an old Adulterer that doteth.

U

Use not to make any manner of lie, for the custome thereof is not good.

W

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

X

Xantippe the scolding wife of Socrates, was an ill example for vertuous women.

Y

Yield your self unto the Lord, and serve him, that the fiercenes of his wrath, may turn away from you.

Z

Zion shall be redéemed with Judgement, and her converts with righteousnes,

Loyal

Loyal Prayers for every day of the week, beginning with the Letters of the Name of our Soveraign Lord King CHARLES.

C. Munday.

Conſider, O Lord, our enemies, how many they are, and they bare a tyrannous hate againſt us.

CAſt us not away, O Lord, in the time of eminent danger; Ariſe, O God, and defend us from our foes, it is a ſure token of thy tender mercy

mercy, O Lord, that we, and our natural strength that fighteth for us in the deep, are consumed, in the midst of their destruction and Judgment thou hast remembred mercy, and hast saved us; Not unto us, O God, not unto us, be the praise, and glory, but to thy Name, O Lord God of Hosts. Amen.

Glory be to the Father, &c.

HYMN.

HArk, my soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays;
Sings its part, and then obeys.

Natures chief, and sweetest Quire,
Him with chearful Notes admire:
Chanting every day their lauds;
While the Grove their Song applauds.

Though their voices lower be,
Streams have to their melody;
Night and day they warbling run;
Never pause, but still sing on.

All the Flowers that guild the Spring,
Hither their still musick bring;
If Heaven bless them, thankful they
Smell more sweet, and look more gay.

Onely we can scarce afford
Due thanksgiving to our Lord:
We, on whom his bounty flows;
All things give and nothing owes.

Wake

Wake for ſhame my ſluggiſh heart,
Wake and gladly ſing thy part:
Learn of Birds, and Springs, and Flowers,
How to uſe thy nobler Powers.

Call whole Nature to thy aid;
Since 'twas he whole Nature made:
Joyn in one eternal Song,
Who to one God all belong.

Live for ever glorious Lord!
Live by all thy works ador'd:
One in three, and three in one,
Thrice we bow to thee alone.

ANTIPHON.

To know thee, O Lord, is the greateſt learning, and to be known of thee, the greateſt happineſs.

H. Tueſday.

Haſte thee, O God, to deliver us, make haſte to help us O Lord.

HEar our prayers, O God, and let our cry come unto thée, in the time of our trouble we lift our hands and our hearts to thée, vouchſafe then O Lord to ſave us, and our Ships and Navies, that are upon the Seas, and the perſons of thoſe that are in them, give thine Angels a charge over them, help O Lord, and ſave them for thy mercies ſake, that they may bring home Honor and Victory to our gracious King, peace and plenty to our Kingdoms, and a ſafe-

guard

guard to those that on their lawful occasions travel upon the Seas: grant this for thy mercies sake, and for the merits of Jesus Christ our Mediator and Advocate. Amen.

Glory be to the Father, &c.

HYMN.

COme lets adore the gracious hand,
That brought us to this light:
That gave his Angels strict command,
To be our guard this night.

When we laid down our weary head,
And sleep seal'd up our eye:
They stood and watcht about our bed;
To let no harm come nigh.

Now we are up, they still go on,
And guide us through the day:
They never leave their charge alone,
What ere besets our way.

And Oh my soul, how many snares
Lie spread before our feet!
In all our Joys, in all our Cares,
Some danger still we meet.

Sometimes the sin doth us o'retake,
And on our weakness win:
Sometimes our selves our ruine make;
And we o'retake the sin.

O save us Lord from all those darts,
That seek our souls to slay:

Save us, from us, and our falſe hearts;
Left we our ſelves betray.

Save us, O Lord, to thee we cry,
From whom all bleſſings ſpring:
We on thy grace alone, relie;
Alone thy glory ſing.

Glory to thee, Eternal Lord;
Thrice Bleſſed Three in one;
Thy Name at all times be ador'd,
Till time it ſelf be done.

ANTIPHON.

If we receive all we have of God, why do we boaſt as if we had it of our ſelves?

A. Wedneſday.

Awake, and ſtand up to judge our quarrel; avenge thou our cauſe, our God, and our Lord.

ASſiſt us mercifully, O Lord, in theſe our Supplications, and Prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting Salvation; that among all the changes, and troubles of this mortal life, they may ever be defended by thy moſt gracious providence, through Jeſus Chriſt our Lord. Amen.

Glory be to the Father, &c.

HYMN.

LEt other take their courſe,
And ſing what Name they pleaſe:

Let

Let wealth, or beauty be their theam,
Such empty sounds as these.

For me i'le nere admire,
A lump of burnisht clay:
How ere it shines it is but dust;
And shall to dust decay.

Sweet Jesus is the Name
My Song shall still adore;
Sweet Jesus is the charming Word
That does my life restore.

When I am dead in grief,
Or, which is worse, in sin:
I call on Jesus, and he hears,
And I to live begin.

Then Lord for ever may
Thy throne establisht be:
For ever may all hearts and tongues
Sing Hymns of praise to thee.

ANTIPHON.

Who is like unto thee, O Lord, among the Gods; who is like unto thee, terrible in Judgments?

R. Thursday.

Rejoyce O Lord, the souls of thy servants, for unto thee do we lift up our hearts.

REmember not O Lord, our former iniquities, let thy tender mercies speedily prevent us, for we are brought very low; Help us,

O God of our salvation, for the glory of thy name deliver us, and purge away our sins for thy Names sake; that we thy people, and the sheep of thy pasture, may give thee thanks for ever; To all generations we will shew forth thy praise, for thou O Lord art worthy of all Honor, Glory, Might, Majesty, Power, and Dominion, world, without end. Amen.

Glory be to the Father, &c.

HYMN.

OPen thine eyes, my soul, and see
Once more the light returns to thee:
Look round about and chuse thy way
Thou mean'st to travel o're too day.

Think on the dangers thou mayst meet,
And always watch thy sliding feet.
Think where thou once hast faln before,
Observe the place, and sin no more.

Think on the help thy God bestows;
Contrive to steer thy life by those:
Think on the sweets thy soul did feel
When thou didst well; and do so still.

Think on the pains that shall torment
Those sinners bold that nere repent:
Think on the Joys that wait above
To crown the head of holy love.

Think what at last will be thy part,
If thou go'st on where now thou art:

See life, and death, set thee to chuse;
One thou must take, and one refuse.

O Lord be thou my perfect guide,
So shall I never step aside;
Still make me walk, still make me tend,
By thee my way, to thee my end.

All Glory to the Sacred Three,
One undivided Deity:
As it hath been in ages gone,
May now, and ever, still be done.

ANTIPHON.

The day will come, it will infallibly come, when God will destroy all that work iniquity.

L. Friday.

Let the words of our mouths, the meditations of our hearts, the actions of our bodies, and the desires of our souls, be now this day and ever, acceptable in thy sight, O God, our Strength, and our Redeemer.

LOrd, God, Almighty, Father of all mercies, and of our Lord Jesus Christ, Heaven and Earth is full of the Majesty of thy glory, we thy unworthy servants, here before thee at this time, desire humbly to thank thee for all thy mercies, which from time to time thou hast been pleased to bestow upon us, notwithstanding the abundance of sins, which we have committed against thee, we confess O Lord, it is

is infinitely more thy mercies than our merits that we have not been long since confounded, for we have sinned against thee with an high hand, ever pouring in, but never pouring out any filthiness, day after day adding one sin unto another, as we were born to no other end but to sin against thee, if thou O Lord shouldst be extream to marke what is done amiss, who were able to abide it: Have mercy upon us miserable sinners, spare us, good Lord, spare thou them which confess their faults, and be not angry with us for ever, forgive us our sins, and shew us thy light of thy countenance, and we shall be safe: Watch over us this day for good, and not for evil, keep us from running into any gross sin, or from being led into any lewd temptation, be good unto us O Lord God, above all that we are able to deserve, or to desire, and all for thy mercies sake, and thy dear Son, Christ Jesus his sake, to whom, together with thee, and the holy spirit, be ascribed as is most due, all Honor, Praise, and Glory, now and for evermore. Amen.

Glory be to the Father, *&c.*

HYMN.

MY God, had I my breath from thee,
This power to speak and sing?
And shall my voice, and shall my song,
Praise any but their King?

My God, had I my ſoul from thee,
This power to judge, and chuſe,
And ſhall my brain, and ſhall my will,
Their beſt to thee refuſe?

Alas, not this alone, or that,
Haſt thou beſtow'd on me;
But all I have, and all I hope,
I have, and hope, from thee.

And more I have, and more I hope,
Than I can ſpeak or think:
Thy bleſſings firſt refreſh, then fill,
Then overflow the brink.

Glory to thee, Immortal God,
One great Co-equal Three;
As at the firſt beginning was,
May now, and ever be.

ANTIPHON.

A good conſcience is a continual Feaſt, and a peaceful minde the Antepaſt of Heaven.

E. Saturday.

Evermore will we praiſe the Lord, for his mercies endureth for ever.

EVermore Lord, God, we deſire to render unto thee, all humble and hearty thanks, for thy infinite mercies, which through the whole courſe of our lives we have received at thy hands; Lord, what are we that thou ſhouldeſt be mindful of us, what is man, that thou ſhould-

ſhould-

shouldest vouchsafe to hear him, or the son of man, that thou shouldest visit him; we have sinned O Lord, we have sinned against thee, we have offended against thy Holy Laws, daily adding one sin unto another, without any true repentance, drinking iniquity as it were water, so that from the crowns of our heads, to the soles of our feet, there remains no part that is sound, but sin like a loathsome leprosy is grown over us, and we are become vile in our own eyes, how much more abominable in thy sight, O God, that canst not behold iniquity, but O thou that art the Physitian of the Soul, that canst kill, and canst make alive, say unto our souls, Be ye clean, and we shall be clean, speak peace to our consciences; give us that peace the world cannot give, forgive us our sins of Omission, and our sins of Commission, the sins which we have committed our selves, and the sins which we have caused others to commit, Lord, lay them not to our charge, make us clean, and by thy mighty Power enable us so to continue; hear us, and help us, and do abundantly more for us, we beseech thee, than we are able to ask or think, and that alone for thy mercies sake, and thy dear Son Christ Jesus his sake, to whom be all Honor, and Glory, now, and for ever more. Amen.

Glory be to the Father, &c.

HYMN.

AND now, my soul, canst thou forget
That thy whole life, is one long debt
Of Love, to him, who on the tree
Paid back the flesh he took for thee?

Lo, how the streams of precious blood,
Flow from five wounds into one flood;
With these he washes all thy stains,
And buys thy ease with his own pains.

Tall tree of Life! we clearly now
That doubt of former ages know;
It was thy wood should make the Throne,
Fit for a more than *Solomon*.

Large Throne of Love! royally spread
With purple of too rich a red:
Strange costly price! thus to make good
Thine one esteem, with thy Kings blood!

Hail! fairest Plant of Paradice;
To thee our hopes lift up their eyes;
O may aloft thy branches shoot,
And fill the Nations with thy fruit.

O may all reap from thy increase,
The just, more strength; the sinner, peace:
While our half wither'd hearts, and we
Engraft our selves, and grow on thee.

Live, O, for ever live, and reign,
Blest Lamb whom thine own love hath slain,

And may thy loſt ſheep live to be
True lovers of thy Croſs, and Thee.

ANTIPHON.

This is alas the land of the dying; but we hope to ſee the glory of our God in the land of the living.

8. Sunday.

Sing we unto the Lord, a new Song, for he hath dealt bountifully with us.

SAcrifice of Praiſe, and Thankſgiving are to be given to thée O God, for thou art a gracious Father,, and rich in mercy to all that call upon thy Name; We O Lord deſire to yield thée humble and hearty thanks, for preſerving us from all manner of perils, not onely this night, or this week laſt paſt, but from the beginning of our lives, we thank thée O Lord that thou haſt been pleaſed to bring us ſafe to the light of this day, and to the comforts which are conſecrated for thy Honor, and appointed on this Holy-day for thy ſervice; ſo inſpire our hearts moſt gratious Lord God, with the Majeſty and and Glory thereof, that we may wholly decline our own own affairs, and may with delight ſeek thée in the uſe of thine ordinances, and may ſtudy with all our mights, to perform thoſe duties which thou doſt this day expect from us: And ſince thou O Lord wilt be ſatisfied in all that draw near to thée, we beſeech thée to paſs by all our tranſgreſſions, caſt them out of thy

sight, and accept of us in the merits of thy Son Jesus, that when we shall visit thy Temple, and approach to thine Altar, our prayers may come up before thee, as incense, and the lifting up of our hands as an evening Sacrifice; And as we are desirous that thou shouldest hear us when we call upon thee, so we beseech thee, give us grace to hear thee, when in thy Word, and Ministry thou callest upon us; endue our hearts with reverence, when we hear it; with meekness, when we receive it; and so strengthen us with Faith, that we may build thereon as on a rock, the Fabricks of our Salvation; Lord, hear us, and answer us, do with us, and for us, according to the riches of thy mercy, and that for thy dear Son Christ Jesus his sake, in whose Name and words we desire to be further heard, saying as he himself hath taught his Disciples in his most Holy Gospel: Our Father which art in Heaven, *&c.*

Glory be to the Father, *&c.*

HYMN.

BEhold we come, dear Lord, to thee!
And bow before thy Throne;
We come to offer on our knee,
Our vows to thee, alone.

What e're we have, what e're we are,
Thy bounty freely gave:

Thou

Thou doſt us here in mercy ſpare,
And wilt hereafter ſave.

But O, can all our ſtore afford
No better gifts for thee?
Thus we confeſs thy riches, Lord,
And thus our poverty.

Tis not our Tongue, or Knee can pay
The mighty debt we owe;
Far more we ſhould than we can ſay,
Far lower than we bow.

Come then my ſoul, bring all thy powrs
And greive thou haſt no more,
Bring every day thy choiceſt hours,
And thy great God adore.

But above all prepare thy heart,
On this his own bleſt day:
In its ſweet task to bear thy part,
To Sing, and Love, and Pray.

Glory to thee, eternal Lord!
Thrice bleſſed three in one,
Thy Name at all times be ador'd;
Till time it ſelf be done.

ANTIPHON.

This is the day which the Lord hath made; let us be glad, and rejoyce therein.

The cloſe, out of the Holy Scriptures.

The Lord bleſs us, and keep us, the Lord make his Face to ſhine upon us, and be gracious

to us; the Lord lift up his countenance upon us, and give us peace.

Glory be to God on High, on earth peace, good will towards men. Amen.

Meditations Holy and Humane on sundry Occasions.

Chap. 1. Of serving God.

GOd will have no time to save us, if we finde no day to serve him.

2 Shall we have six days in seven, and God not one?

3 Publick worship is the Pillar of Religion, and high Service of Almighty God.

4 If every one taketh away his stone, we shall pull down the Pillar to the ruine of Religion.

5 In the Church we are before Gods face as well as mans.

6 It is both a scandal to man, and scorn to God, to be irreverent in the Church, to dare, and jeer God to his face.

7 The truest picture of the Saints with God in Heaven, is a Congregation, devout at Gods Worship on earth.

8 We cannot do better, than to go to Heaven: nor worse, than to do any thing ill, or unseemly in it.

9 The Devils misbehaviour in Heaven, cast him into Hell.

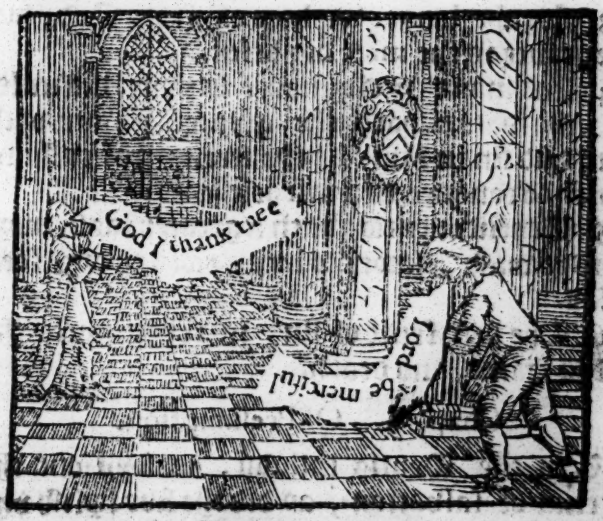
10 He that laughs in the Church, is tickled by the Devil.

A Parable of the Pharisee and Publican.

11 Two men went up into the temple to pray, the one a Pharisee, and the other a Publican.

12 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publicane.

13 I fast twice in the week, I give tithes of all that I possess.



14 And the Publican standing a far off, would not lift up so much as his eyes unto Heaven.

15 But smote upon his breast, saying, God be merciful to me a sinner.

16 I tell you this man went down to his house justified, rather than the other, for every one that exalteth himself, shall be abased, and he that humbleth himself shall be exalted.

Chap. 2. Of delaying to be good.

IF God calls to day, shall we go to morrow; shall the Devil have the flower of age, and God the bran?

2 It is a desperate resolution to fall into the puddle of sin this week, in hope to rise the next.

3 For the longer we keep off from God, his acceptance is the more doubtful.

4 And mans performance is more difficult, because Satan hath the greater power over him, and sin in him, by the strength of custom, which to conquer is a miracle.

5 Repentance too, hath a greater task, more spots to wash, knots to lose, roots to dig, foes to kill.

6 The best fruit of sin, is repentance, the rest is shame, and death.

Chap. 3. Of Presumption.

IT is the Devils lullaby, to sleep out the time of salvation, as did the five foolish virgins.

2 None but a poysonous spirit, will suck the strength out of the flower of mercy.

3 It is in the confidence of mercy, to put contempt on Justice.

4 It is to leave the soul at last, without all hope of succour, and sanctuary; because guilt dare not fly to offend Justice, and hath no remedy else but abused mercy.

5 Gods best Saints have been fearing men, and shall sinners be presumers?

6 I presume of that which is not mine, but Gods life, and Grace: with either of which I am undone forever, and yet I provoke God, without whose mercy I can have neither.

Chap. 4 Of Despair.

IT is the sin of Hell, not fit for them that live on earth, who may be in a state damnable, but not condemned.

2 The sin against Heaven; not a treason against God, but a murderer of the Godhead, in which Judas sinned more, than in his treason.

3 The sin on earth capable of a cure, two ways; by consideration, and caution.

Consider

4 If I have a world of sin to damn me, God hath a sea of mercy to drown it.

5 No stains or guilts can make a soul so vile, but Christs blood can cleanse it.

6 The Remedy of Repentance was experimented by David, Peter, Manasseh, Magdalen, Paul, and others.

Beware

Beware before of the Sin of Presumption.

7 From the precipitate of false hope, are the most fearful and fatal falls into despair.

8 Woe to him that lies under the temptations to despair, for himself, and the Devil, are his fers, and no man of God is his friend.

Chap. 5. Of Discontent.

THe discontented man is a Watch overwound, wrested out of tune, and goeth false.

2 Discontent filleth the soul more with considerations of its unhappiness, than with thoughts of the remedy.

3 Nay its so busied with the thoughts of the mischief, that it alloweth no leasure for those of a release.

4 Discontent entails the minde to misery, smothered sorrows grow.

5 Look not so much how many there are in better condition than thy self, but how many more in a worse.

6 Its impossible to bring things to our mind, we: a man bring his minde to things, and sure he is not what he desireth to be, let him desire to be what he is.

7 Apprehension of wrongs, make men more injuries than are offered them.

8 Prosperity would be union, but for adversity.

9 Is the matter of thy discontent in thy power,

power, remedy it; is it not in thy power; submit.

Chap. 6. Of Swearing and Blasphemy.

THe Jews stopt their ears at it, and shall Christians open their mouths for it.

2 It is treason against the Divine Majesty, and a high ingratitude.

3 For God made our tongues to glorifie him, and we make them instruments of sin.

4 There is great danger in it; the law sayes of condemnation.

5 There is no profit, credit, or pleasure in it; a meer sin without motive to excuse it.

6 Its offence is agravated by custome: that a man shall dare to get, and keep an habit against Heaven.

7 There are means to be used for the losing, as well as getting this custome.

8 For Gods Name, O Lord! Jesus! Christ! use other words, as, O strange, O rare, O me, with as good sence, and less sin.

Punish thy lips, by biteing of thy tongue, by giving an Alms, or by saying the Lords-Prayer.

Chap. 7. Of Lying.

THe Devil first spake, and ever since taught this language.

2 The death of mankinde was drawn in first from that breath of the Serpent.

3 Speech

3 Speech brought forth with a lie, is conceived in Adultery.

4 He that loveth a lie, divorceth his soul from truth, Gods daughter; and espouseth it to falsehood, which is the Devils.

5 The Devils daughter hath damnation for her dowry; so hath lying, it is a sin of Air, but ends in fire.

6 The primitive Christians would rather die than lie, chusing rather the loss of life, than such a stain upon the Conscience.

7 To loath, and leave this sin; do nothing foul, to be blushed at, and thou shalt not need a lie for a maske.

Chap. 8. Of Slandering.

IT makes our mouths black, and us to spit ink in our Brothers face.

2 To wound a good mans fame, is to throw dirt at God himself, for the righteous are pretious in his sight.

3 To wound a man of God so, is yet worse, for it kils so many souls as believe the slanders, and his ministry lies a bleeding if his credit recieves a wound.

4 Be deaf to obloquy, which is the only way naturally to become dumb to it.

5 Neither believe, nor devise ill reports.

Chap. 9. Of Idleness.

IT is a sad thing to come into the world, only to live, and die.

2 To

2 To live a life of idleness, is a lingring death even in our life.

3 If we are idle in our duty towards God, we must needs be too busy in serving of the devil.

4 It is the spawn of lust; as standing waters corrupt soonest, and swarm with loathsom creatures.

5 It is the shame of a man; a baseness below all creatures, even from the Emmet to the Angel.

6 It is the Mother of want in this world, and of everlasting ruine in the world to come.

7 Heaven is worth our labor; Eternity is the reward, for the expence of a little time.

8 Christ took pains to save thy soul, the Martyrs sweat and bled to save theirs, and shall not we sweat to save ours?

9 The Devil is watchful to destroy our souls, and shall we take no care to preserve them?

Chap. 10. Of Gluttony.

IT is a sin man is not made for, but is undone by.

2 It makes man a swine; his Belly is his God: his Paunch, his Paradice: the Kitching, his Church: first and second courses, his Services; his hours of Devotion, Meal-times: his Créd is in his Cook: his Decalogue, in his Dishes.

3 The company of Epicures, his Communion of Saints: and death everlasting his end.

4 It is a sin that is always mother of another: for Luxury never wants a womb, where Gluttony hath a belly.

5 It is oftentimes sister to a multitude of sins.

6 It makes a man wretched as a beast, for even here it bars him of the greatest blessing, health, and of his chiefest boon, long life: and his only bliss, pleasure.

7 For, fulness is the mother of sickness: and sickness is the nurse of death.

8 The Glutton even then diggeth his grave with his teeth, when he most pampers his palate.

9 Before the flood, the life of man was ten to one longer than now, because his Diet was twenty to one, less.

Chap. 11. Of Lasciviousness, and Luxury.

THe sin of unchastity is vain, foul, fearful, and prevailing: For

1 The more lust is served, the less it is satisfied.

2 It is sacrilegiously to make a stewes of Gods Temple, the body:

3 It is short pleasure, for an everlasting pain.

4 It stains the conscience, wounds Health, Honor, Estate, and Reputation.

5 Take heed therefore of the things that beget and nourish lust.

6 Obey

7 Obey

7 Covenant with the eyes against lascivious persons, pictures, and gestures.

8 Stop thy ears against all lustful songs, and discourses, and devises.

9 Keep the heart from excessive sleeps, meats, and drinks, or such as are known to be provocative.

10 Temperance, and Sobriety, are great friends to Chastity.

Chap. 12. Of Nature.

ART is an assistant to Nature, and experience is the touch-stone & perfection of Art.

2 It is difficult to make that streight by Art, which Nature hath made crooked.

3 Let Nature have what is requisite, though Art be denied it.

4 Nature without Learning is rude, and Learning without Nature, is foolish.

5 All things are Artificial, for Nature is the Art of God.

Chap. 13. Of Pride.

NEver yet found Pride in a noble nature, nor Humility in an unworthy minde.

2 It is Gods hate; other sins fly God, but this flies at God, and God at it.

3 It is mans bane; It went before the fall, Angels, and Adam, and doth go before destruction.

4 It is Christs scorn; in his birth, life, death, all Humility, nothing of Pride.

5 Why should man be proud? a grave will be the end of his body, and Hell (without pardon) the end of a sinning soul.

6 What can he boast of? his riches, the perfections of his body, or soul, are all the gifts of God, and no man but is liable to surrender whensoever God shall please to summon him.

Chap. 14. Of Anger, Rage, Cruelty.

ANger deferred aswageth, continued it increaseth.

2 In Correction take heed of being angry, lest thy inordinate passion, provoke thee to inordinate actions.

3 Hasty and forward speeches begets anger, anger, wrath: wrath, revenge: and revenge mischief:

4 There is a great severity, and as little discretion in favouring all, as in favouring none.

5 The Angry man is unhappy in this, that his friends dare not give him councel.

6 Moderate anger is the sinew of the soul, and increaseth valour, when mixed with discretion.

7 Holy anger makes even a Saint, either a beast, or a bedlam.

8 Wrath shuts God out of the heart, and lets in the Devil.

9 To rule over Anger is to be above a conquerour, but to serve it, is to be below a slave.

10 Wrath

10 Wrath is opposite to health, and grace, and so an enemy to body, and soul.

11 If thou art angry, repeat to thy self the Alphabet, or Criss Cros-Row, before you speak, or act, or say the Lords-prayer, the Creed, some lesson of Scripture.

Chap. 15. Of Envy.

Envy is a snake in the heart, poysoning the fountain of actions, and stinging the mind, to the walking of the spirits, and weakning of the body.

2 The heart will endure no such snake in it, if it have Faith in Gods providence, whose orders, and acts, envy quarrels.

3 Or if it hath love to God and Heaven, for there the more heirs, the more inheritance.

4 Or to man on earth; for we do not grieve, but joy, at their good, whom we love.

5 Humility is a good Antidote against envy, for Pride breeds this snake.

6 If we have pitty, we will eye man as mortal, and mutable.

7 Dead Pompey made Cæsar weep.

Chap. 16. Of Malice.

Malice is a Toad swelling with venom in the heart: To God who is love, it is most odious, because like the Devil it is most abominable.

2 Men are mortal, their enmities therefore should not be immortal.

3 Men are mutable; whom now I hate, I may hereafter need.

4 Men are Amiable; all made after the Image of Almighty God, and bought by the blood of his Son Jesus Christ.

5 If there be Antipathie in Nature, it must be mastered by Grace, which must do miracles to Nature.

5 Beware of Anger, that if it kindle, it continue not to be wrath, and so cool into malice.

Chap. 17. Of Revenge.

THe sin of Revenge strikes at God, and man.

2 It invades Gods Prerogative, and wrests the sword out of his hand.

3 It is an enemy to Nature, for men that are born without Arms, should live without revenge.

4 Cæsars memory was noble, to forget nothing but wrongs.

5 To pass by an injury is a most excellent Victory.

6 Beware of self-love, and wrath, the Father and Mother of Revenge.

Chap. 18. Of Fear.

THe Fear of God is the strength of man.

2 Love

2 Love is the foundation of fear, he is not long fear'd that is not always loved.

3 Who so doth truly fear God, doth faithfully serve him, really love him, zealously adore him, and doth good chearfully.

4 The servant fears, and hates.

5 The Son fears, and loves.

6 And folly fears what it cannot avoid.

7 If thou wilt not fear, do not hope.

8 Fear thy choice, rather than rue the chance.

9 He is soonest hurt, that fears most.

10 For fear betrayeth the succours of Reason.

11 Moderation in enjoying what we have, and desiring what we have not, calleth out cares, and fears.

Chap. 19. Of Impatience.

Impatience is an insurrection against the government of God, and a sin of an everlasting date, for the impatient man is in perpetual motion of misery till at rest in his grave.

2 It is a Tutor to despair, and a factor for apostacie.

3 A sin, which wastes the soul, and weakens life, depriving it of a calm of Conscience, in tempests of trouble.

4 A sin, so forbidding man to improve life, that rather than he shall die a Martyr, it will not suffer him to live a Saint.

5 By way of remedy against this sin, consider, Calamity is a common lot, from which nor Saints nor Princes have any priviledge, nor had he that was King of Saints, and Kings.

6 Study Christs Cross, no water so bitter, but that wood will sweeten it.

Chap. 20 Of ill Principles.

IT is an ill principle to think thy self good, because thou seest another worse, by that rule, there shall be but one man bad in the world, that is, the worst.

2 So likewise to think thy self not bad, because particularly good, by which rule, because no man is universally ill, there should not be one sinner.

3 Think not thy life good, if thy heart be honest; a wrong meaning marres a good action, a right makes not a good conversation.

4 Not to be an Hypocrite, is good; and so it is, not to be prophane.

5 Not to shew more good than I am, is good, but to be less good than I should be, is better;

6 So then, if I think as I should, I must do as I think.

7 Think not thy self good, because godly by fits; a habit of strength, not a fit, makes a healthy man;

8 A constancie of good carriage, not an act now, and then, makes an holy one; we shall be judged by our ways, not our steps.

9 Think

9 Think not thy self good, because thy belief is right, for the Devils believe, and tremble: a good belief, and a good life, it is that makes a good man.

10 Believe thy self a Cherubim: and live not a Saint, thou art but a Devil; to thy fancy an Angel, but in Gods eye, a fiend, thine own elect, but Gods reprobate.

11 Think not thy soul well, if absolved of her sins; for offended Justice will punish nothing more than abused mercy.

12 Think not that the practice of Piety belongs to the Cloyster, and the Clergy; their obligation may be more, but thy duties are no less.

13 To prevent these kinde of sins, ill habits are to be avoided. For

14 An ill Custome is a second nature.

15 An inveterate disease it is, which, to keep is death, and to leave impossible.

16 Entrance into a guilt, tairs off the veil of shame; but continuance whores the forehead.

17 Entrance conceives continuance; this begets custome; and that impudence.

18 Beware of ill company, how canst thou tread a plagup body, and sit with a pestilent soul?

19 Fly all such infectious sinners, and let thy prayers be

Lord have mercy upon them.

Chap. 21. Of Death.

DIe thou must, and after live in weal, or wo for ever, and after death is no time to escape the wo, if thou dost lose the weal, as thou dost tender then Eternity, look unto my life.

2 For, die thou must, but know'st not where, whether in House, or Field, on Land, or Water, on Bed, or Board; it doth then behove thee every where to look to it.

3 Die thou must, but knowest not how: whether by a violent or natural course; by a casualty, or an infirmity; lingringly, or suddenly, then every where look for it.

4 Die thou must, but knowst not when, whether in the day, or night, this, or that, or the next day; this, or that hour, minute, or time, whether Morn, Noon, Even. Then evermore look after it.

5 Thou hast not strength to put death under thy foot, without a Christ in thy Arms;

6 Thou canst not welcome the one without fear, till thou embracest the other in thy faith; so that thou may'st well say,

7 To whom then should I look, but to thee, O Lord, who art my Saviour?

8 Forgive my sins, give me a repentance never to be repented of; and grant me thy Salvation, that when I die, as I assuredly must, I may live eternally with thee, and by thee, singing Hallelujahs of Praise, Honor, and

Glory,

Glory, to thee, and to the Lamb for ever.

9 All men know that the day of death will come, yet all, or almost all, do notwithstanding labour to put it off: yea, even those, who believe, that after death, they shall live more blessedly.

10 The last day of our life, is unknown, that all days may be observed the remedies are too late provided, when the dangers of death approach.

11 It is the opinion of Plato, that the whole life of a wise man, is the meditation of death.

12 That death is not accounted evil, which a good life hath gone before.

13 This temporal life, compared to the eternal, is rather to be accounted a death, than a life.

14 They are not lost, but sent before, whom eternity hath received.

15 What man is he that liveth, and shall not see, death?

16 It is appointed for all men once to die.

17 Wherefore, O Lord, so teach us to number our days, that we may apply our hearts unto wisdom.

Chap. 22. Of Judgement.

IT is not for us to know the day of Judgement; but being always uncertain of the coming of the Judge, let us so live, as if we were to be judged the next day.

2 Nothing doth more set forward an honest life, than for a man to believe he shall be judged; whom hidden things do not deceive; evil things do offend, and good things do delight.

3 The great Judge of the world, is not prevented by favour, nor led by mercy nor corrupted with money, nor appeased by satisfaction, or Repentance.

4 Let the soul while it hath time here, labor for it self by Repentance, so long as here is place for mercy, for in the other world is the place of Justice.

5 In the day of Judgement we can have nothing to answer for our selves, where Heaven, Earth, the Ayr, Water, and the whole World shall witness our sins against us, and if all else should be silent, our thoughts, and our works especialy shall stand before our eyes, accusing us before God.

6 On the right hand will be our sins accusing us, on the left hand innumerable Devils, underneath us, the terrible deepness and darkness of hell; above the Judge offended; without the world burning; within the conscience tormenting; there shall the righteous scarcely be saved.

7 Alas miserable sinner, whither wilt thou fly? since to hide thy self is impossible, and to appear is intollerable.

Chap. 23. Of Time.

TIme, and Prudence, may do any thing.

2 Truth is the issue of Time, by whom all secrets are discovered, and laid open.

3 Time past may be repented of, but not recalled.

4 The beginnings of things is in our own power, but the ends hereof in Gods.

5 He that refuseth to repent, and be reformed to day, perhaps may die before to morrow.

6 Let no day be spent without some remembrance how thou hast bestowed thy time.

7 Vespatian thought that day lost, wherein he had not gained a friend.

8 Blessed are they that kéep Judgement; and he that doth Righteousnes at all times.

Chap. 24. Of Discourses, Jests, and Censures.

THat is the worst jest, that is a close earnest.

2 It is not good jesting with edge-tools.

3 It is more to know when to be silent, than when to speak.

4 He that thinketh much, and sayeth little, speaketh most.

5 Hear and learn when you are young; discourse, and jest, when you are old.

6 But remember, they commonly know least, that censure most.

7 And he that understandeth himself, or others,

thers, will rather wonder that things are so well done, than censure them for being no better.

8 Give me a man that speaks reason, rather than Authors, and sence rather than Sillogisms, the one argues a good judgement, the other onely reading.

9 It is a greater commendation to say that a man is wise, than that he is well read.

10 He that flattereth unworthily before a mans face, will detract as unworthily behind a mans back.

11 So much as you hear any man detract from anothers worth, so far he comes short of it himself.

12 There are many that in words are ready to praise that which is good, but few that in works are ready to follow the same.

13 Perfect praise, and Felicity, consisteth in a contented life, and a happy death.

14 Praise encourageth the Spirit to do great and mighty things, and nourisheth true vertue where it is begun.

15 Commendations make the labor, light; the wit, studious; and the hope, rich.

16 Three things are commendable in a Scholler, silence in his tongue, dilligence in reading, and civility in his behaviour.

17 As the shadow followeth the body, so praise followeth vertue.

18 There is no day so clear, but hath some cloud;

cloud; Nor any vertue so compleat, but it is subject to the scandals of the envious.

Chap. 25. Of Moderation, Mean.

ALl evil lieth in extreams, that is, either in too much or too little; all good lyeth in a mean, that is, neither too much, nor too little; which is both the best, and the safest condition.

2 In musick, the mean is the sweetest part.

3 Fire hath always smoak, as extreams hath always trouble.

4 A certain King demanded counsel of a Bishop, the Bishop called for a large sheet of parchment, whereon he wrote his advice in two words, a mean on the one side, and moderation on the other.

Chap. 26. Of Marriage.

MEn ought to obey the Laws, and women to obey their Husbands.

2 He that marrieth in haste, repenteth at leasure.

3 Silence, and Patience, are the married folks vertues.

4 Pure chastity is beauty to our souls, grace to our bodies, peace to our desires, the seal of grace, the staffe of devotion, the mark of the just, the glory of life, and the comfort of death.

5 The best four Vertues, are Chastity, Humility, Modesty, and Charity.

Chap.

Chap. 27. Of Liberty, Obedience, Service.

TOo much liberty is an occasion of too much confusion; liberty in the minde is a mark of goodness; in the tongue, of simplicity; in the hands of filching; and in the conversation, of a defect in wit, modesty, and grace.

2 It is he is to be esteemed free, that is not enslav'd to any lewd infirmity.

3 That man liveth most at liberty, that walketh by the rule of his Religion.

4 To have a setled conscience, is, of all liberties, the most pleasant.

5 To serve well, and with obedience, is a sign of great discretion.

6 To a wise man bondage it self is liberty.

7 That nation is truly happy, whose Soveraign is merciful, and whose subjects are obedient.

8 The obedience of wicked men is fear, but the just man obeys for love.

9 Where reason is the master, appetite is the servant.

10 Disobedience proceedeth from neglect, for he shall best be obeyed, that best knows how to govern.

11 They make oftentimes the best masters, that in former times had been the best servants.

12 He that obeyeth those above him, is a good tutor to those beneath him.

13 He

13 He that is obedient conſults his devotion, his diſcretion, his ſafety, and his religion.

Chap. 28. Of Choice.

IF thou chooſeſt a wife, conſult the endowments of her minde, more than the beauty of her perſon, the firſt is the Jewel, the other, but the cabinet that holds it.

2 Be not haſty in thy choice, leſt thou doſt that in a day, that cannot be undone in an Age.

3 If thy choice be beauty, that is not without its blaſts; if riches, they have wings: if friends, they are fickle: but if vertue thou art happy, for ſhe alone is durable.

4 Let thy choice always be level'd at what is good, not what is great.

5 Moſes choſe rather to ſuffer affliction with the children of God, than to enjoy the pleaſures of ſin.

6 And hath not God choſen the poor of this world, rich in Faith, and heirs of the Kingdom, which he hath promiſed to them that love him?

Chap. 29. Of Conſideration.

COnſider long what you do, and do quickly what you have conſidered.

2 A wiſe man thinketh upon what hath formerly been done, and doth what ſhall hereafter be thought upon by others.

3 He that considereth what is past, may foresée what is to come.

4 The consideration of delights past, are burthensom to a dejected minde.

5 Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.

Chap. 30. Of Conscience.

A Good conscience, is a great comfort.

2 An ill conscience is a viper in the bosome of a sinner.

3 To act wilfully against the conscience, is to rebel against the divine Laws of the Almighty.

4 The Conscience is a Diary, that contains an account of mans failings, and imperfections.

5 A good Conscience is a continual feast.

6 Be careful of thy Conscience, for thou hast nothing else to accompany thée into another world.

7 A guilty Conscience is afraid, before it is hurt, nor doth it néed an accuser.

8 No plague more terrible, nor curse more grievous, than the guilt of a self-accusing Conscience.

9 Fear God, Honor the King, love thy Neighbour; hate no man, and that for Conscience sake.

10 For the end of the Commandment is Charity out of a pure heart, and of a good Conscience, and Faith unfeigned.

Chap.

Chap. 31. Of Ingratitude.

TO repay good, for good, is humane: to return evil for good is divilish, to render evil for evil is wicked, but to return good for evil is divine.

2 White injuries in dust, but courtesies in marble.

3 He that is covetous, is most apt to be ingrateful.

4 Ever to be begging, or borrowing, without making a restitution, is an ingrateful disposition, and doth oftentimes work dissention among the most intimate friends and acquaintance.

5 If a man be born a fool, his Nature is his Apologie, but nothing can excuse the man that is ungrateful.

6 To cast away courtesies upon an ingrateful person, is like a mans hiding his treasure in the Sea.

7 Those relations that are most strictly tyed by the bands of Affinity, and Consanguity, are nevertheless oftentimes divided by this mischievous vice of ingratitude.

8 There is a tincture of the monstrous sin of ingratitude, in the natures of all men, as we are the children of disobedience, and the offspring of our Father Adam.

9 He is extreamly unthankful that will forget a courtesie, but he is impiously, and wick-

edly ungrateful that shall render ill, for the go
he doth receive.

10 The word ingratitude, is the epitomy o
all impiety.

Chap. 32. Of Beauty.

BEauty is the ornament of the body, of so b
witching a nature, that it even forceth a
affection from the greatest strangers.

2 But a flower of so short a life that it dies a
soon as it is blossomed.

3 Beauty is a strong Opant, but is some
times however captivated by the other Opan
Gold.

4 Age and sickness are great enemies t
Beauty.

5 But the beauty of the soul is permanen
as Vertue, Wisdom, which are flowers tha
grow not in every ones Garden.

6 They that paint themselves to becom
beautiful, are displeased with what God hat
done for them, and by endeavouring to hide th
defects of the body, they augment the number o
those spots, and stains, that infect the soul.

7 That man is unnatural that hath not a
high esteem for beauty.

8 But beauty without discretion, is like
pearl in a swines mouth.

9 Nature seems cruel in this, that a youn
man cannot dart his eyes at a beauty, witho
great peril of being wounded himself.

10 The

10 The glory of young men is their strength, and the beauty of old men is the gray head.

11 How beautiful are the feet of him that bringeth peace, and glad tydings of good things.

12 Favour is deceitful, and Beauty is vain, but a woman that feareth the Lord she shall be praised.

Chap. 33. Of Youth.

THe greatest work we have to do in youth, is to take care that we may not need to repent in Age.

2 Youth that formerly took pleasure in brave exploits, is now turned devout, and become a zealous votarie to some feminine beauty.

3 Humility is a learning fit for youth, and affliction makes an old man wise.

4 A youthful custom, makes an old habit.

5 The young mans vertue is obedience.

6 Blushes are the weaknesse of the young, resolutions are the ornaments of the old.

7 The young man thinketh that the old man is a fool, the old man knoweth that he is so.

8 Short instructions are fittest for youth, because soonest learned, and easiest remembred by them.

9 Fly youthful lusts; but follow Righteousness, Faith, Charity, peace with them that call on the Lord with a pure heart.

10 And remember thy Creator in the days of thy youth.

Chap. 34. Of Heaven, and Hell.

THe way to Heaven, is to have continual thoughts of Hell; the musing on Hells eternal fires may make thee careful to avoid the way to them, and sin, the fuel of them.

2 It is a dear bargain to buy a sin at the loss of Heaven, and to have that sin accompanied with the conscience tormenting threats of Hellfire, wherefore let Hell be in thy thoughts, but let Heaven be thy Aim.

3 If Gods Palace, Heaven be the best place, his Prison, Hell, is certainly the worst.

4 If the joys of that pass all understanding, the pains of this are above our comprehension.

5 Discourse may make them great, but experience makes that little.

6 Hell and destruction are before the Lord, how much more then the hearts of the children of men?

7 Hell and Destruction, are never full; so the eyes of man are never satisfied.

Chap. 35. Of Fame, and Infamy.

REport is commonly a lyer, and therefore not to be believed.

2 A good name is worth the having, yet it is hard to keep.

3 To live well, is the way to die well, and he that so lives, and so dies, his name shall never be forgotten.

4 Fame kéeps his Register in Heaven, and there neither moth nor rust can enter to devour it.

5 An infamous Report is the murtherer of Reputation.

6 Fame, Time, and Riches, make shew'd use of their wings.

7 It is the Princes fame, to be beloved by his subjects, and their fame, to be obedient to their Prince.

8 If thou would'st be famous thy self, endeavour not to stifle the reputation of another.

9 Speak as well as thou canst, and live as well as thou speakest, so shalt thou be famous, and thy name shall live.

10 That man is infamous indéed, whose life is hated, and whose death is longed for.

11 Time hath Iron téeth, but however it will gnaw abundantly, e're it can swallow down an infamy.

12 A good name is a good portion, in the time of distress.

13 The memory of the just is blessed: but the name of the wicked shall rot.

14 A good name is rather to be chosen, than great riches, and loving favour rather than silver and gold.

15 A good name is better than pretious Ointment, and the day of death, than the day of ones birth.

Chap. 36. Of Wisdom, and Understanding.

MAn giveth his heart to seek and search out by wisdom concerning all things that are done under Heaven; this sore travel hath God given to the sons of men, to be exercised therewith.

2 The wise man takes care for necessaries, not for superfluities.

3 He is rich that is rich in wisdom, it will teach him to be content in all conditions.

4 The wise man is master of his own passions.

5 Wisdom acts nothing considerable, without premeditation.

6 Wise men see their own faults by the follies of others.

7 It is wisdom to be cautious, and a folly to be too doubtful.

8 The wise man knows how to receive a wrong, as well as to resent it.

9 That man that is too wise, is too foolish.

10 The price of wisdom is above rubies.

11 The fear of the Lord is wisdom, and to depart from evil is understanding, but fools despise wisdom, and instruction.

12 The Lord giveth wisdom, out of his mouth cometh knowledge, and understanding.

13 Happy is that man that findeth wisdom, and getteth understanding.

14 Wisdom strengthneth the wise, more than

than ten mighty men, which are in the City.

15 There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great Bulwarks against it.

16 Now there was in it a poor wise man, and he by his wisdom delivered the City, yet no man remembred that same poor man.

17 Wisdom is better than strength, nevertheless the poor mans wisdom is despised, and his words are not heard.

18 However he that getteth wisdom, loveth his own soul, and he that keepeth understanding shall finde good.

19 Through wisdom is an house builded, and by understanding it is established

20 Howsoever in wisdom there is much grief: and he that increaseth knowledge, increaseth sorrow.

21 But wisdom excelleth folly, as far as light excelleth darkness.

Chap. 37. Of Hypocrisie, Dissimulation.

HE understandeth not the world, that lays himself open to be understood by the world.

2 Reservedness is to be commended; closeness, and dexterity is to be commended: but dissimulation to be hated.

3 Many men that are lip-holy, are nevertheless heart-hollow.

4 A mortal enemy is better than a false friend.

5 To counterfeit a shew of Religion, is to dissemble with God and man.

6 The Hypocrite when once discovered, will not be believed though he speaketh truth.

7 If there be one place in Hell hotter than another, it may called Locus Hipocritarum, the place of Hypocrites.

8 He that hateth, dissembleth with his lips, and layeth up deceit within him.

9 The joy of the Hypocrite, is but for a moment.

10 Beware of the leaven of the Pharisees, which is Hypocrisie.

11 When thou dost an Alms, do not sound a trumpet as the Hypocrites do; they have their reward.

Chap. 38. Of Life.

WE are certain we cannot live long, and uncertain whether we shall live at all.

2 When a man saith this, he is not sure his tongue shall speak it out.

3 Mans life is a Lottery, where some draw much, others nothing.

4 He that endeavoureth, attaineth; he that neglecteth, repenteth.

5 He that doth all he can do, doth all he should do.

6 A laborious life in youth, is incouraged with the hope of a quiet life in Age.

7 Pain and Pleasure takes their turns in his life.

8 It

8 It is better not to live, than not to know how to live.

9 The life of this world, is but the hope of a life in a better world.

10 It is better discretion to study how to live, than how long to live.

11 They cannot think to live well, that do not think to die.

12 Death is the end of our fears, and the beginning of our joys.

13 No man dieth more contentedly, than he that liveth most uprightly.

Chap. 39. Of Riches.

THere is an evil under the sun, and it is common among men.

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul, of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity and evil disease.

3 He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with encrease.

4 When goods encrease, they are encreased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

5 The sleep of the labouring man is sweet, whether he eat little, or much; but the abundance of the rich, will not suffer him to sleep.

6 There

6 There is a sore evil under the sun, namely, riches kept for the owners thereof to their hurt.

7 Those riches perish by evil travel; and he begetteth a son, and there is nothing in his hand.

8 As he came forth of his mothers womb naked shall he return to go, as he came, and shall carry nothing of his labor with him.

9 There is also a sore evil, that in all points as he came, so shall he go, and what profit hath he that laboureth for the winde?

10 All his days also he eateth in darkenes, and hath much sorrow and wrath in his sickneſs.

11 It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun, all the days of his life, which God giveth him; for it is his portion.

12 Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.

13 For he shall not much remember the days of his life, because God answereth him in the joys of his heart.

Chap.

Chap. 40.

Lemuels description of a good wife.

A Vertuous woman is a crown to her husband, but she that maketh ashamed is as rotennes in his bones,

2 Who can finde a vertuous woman, for her price is far above rubies.

3 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

4 She will do him good, and not evil, all the the days of her life.

5 She seeketh woll, and flax, and worketh willingly with her hands.

6 She is like the Merchants ships; she bringeth her food from a far.

7 She ariseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

8 She considereth a field and buyeth it; with the fruit of her hands she planteth a Vineyard.

9 She girdeth her loyns with strength, and strengthneth her arms.

10 She perceiveth that her merchandice is good, her candle goeth not out by night.

11 She layeth her hands to the spindle and the distaffe.

12 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

13 She is not afraid of the snow for her house-

houshold; for they are all cloathed with scarlet.

14 She maketh her self coverings of Tapestry; her cloathing is silk, and purple.

15 Her husband is known in the gates: when he sitteth among the elders of the land.

16 She maketh fine linnen and selleth it; and deliverеth girdles unto the merchant.

17 Strength and Honor are her cloathing, and she shall rejoyce in time to come.

18 She openeth her mouth with wisdome; and in her tongue is the law of kindness.

19 She looketh well to the ways of her household, and eateth not the bread of idleness.

20 Her children rise up, and call her blessed, her husband also, and he praiseth her.

21 Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

22 Give her of the fruit of her hands, and let her own works praise her in the gates.

Chap. 41. Of the increase of vanity.

I Considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter: and on the side of their oppressours there was power, but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better is he, than both they, which hath

hath not yet bẽn, who hath not ſẽn the evil work that is done under the ſun.

4 Again, I conſidered all travel, and every right work, that for this a manis envid of his neighbor, this is vanity, and vexation of ſpirit.

5 Man by wiſdome ſeketh concerning all things that are done under Heaven, this ſore travel hath God given to the ſons of men, to be exercſed therewith.

6 The fool foldeth his hands together, and eateth his own fleſh.

7 Better is an handful with quietneſs, than then both the hands full with travel and vexation of ſpirit.

8 A man that hath neither childe, nor brother, yet hath no end of all his labor, neither is his age ſatisfied with riches, neither ſaith he for whom do I labor, and bereave my ſoul of good? This is alſo vanity, yea, it is a ſore travel.

9 If a man beget an hundred children, and live many years, and his ſoul be not filled with good, and alſo that he have no Burial, I ſay, that an untimely birth is better than he.

10 For he cometh in with vanity, and departeth in darkneſs.

11 Seing there be many things that increaſe vanity, what is man the better?

12 For who knoweth what is good for man in this vain life, which he ſpendeth as a ſha-

dow,

vow; for who can tell a man what shall be after him, under the sun.

Chap. 42. Of Vanity in divine affairs.

KEep thy foot when thou goest to the house of God: and be more ready to hear than to offer the sacrifice of fools, for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth; therefore let thy words be few.

3 For a dream cometh from the multitude of business, and a fool is known by his multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldst vow, and not pay.

6 Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands.

7 For in the multitude of dreams, and many words, there are divers vanities; But fear thou God.

Chap. 43.
The Creation of the World.

IN the beginning God created the Heaven, and the Earth.

2 The Earth was without form, and darkneſs covered the face of the deep, and the divine ſpirit moved upon the waters.

3 And God ſaid let there be light, and there was light.

4 And God ſaw the light, that it was good: and God divided the light from darkneſs.

5 And God called the light Day, and the darkneſs he called Night; and the evening and the morning were the firſt day.

6 And God ſaid, let there be a firmament in the midſt of the waters: and let it divide the waters from the waters.

7 And God made a Firmament, and divided the Waters, which were under the firmament, from the Waters which were above the Firmament, and it was ſo.

8 And God called the Firmament, Heaven; and the evening and the morning were the ſecond day.

9 And God ſaid let the Waters under the Heaven be gathered together unto one place, and let the dry land appear, and it was ſo.

10 And God called the dry Land, Earth, and the gathering together of the Waters, called

he

he Seas: and God saw that it was good.

11 And God said, let the Earth bring forth Grass and Herbs yeilding seed, and the Fruit-tree yeilding Fruit after his kinde, whose seed is in it self, upon the Earth: and it was so.

12 And the Earth brought forth Grass, and Herb yeilded seed after his kinde, and the Tree yeilded Fruit, whose seed was in it self after his kinde; And God saw that it was good.

13 And the evening, and the morning were the third day.

14 And God said, Let there be lights in the Firmament of Heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15 And let them be for lights in the Firmament of the Heaven, to give light upon the Earth: and it was so.

16 And God made two great Lights; the greater light to rule the day, and lesser light to rule the night: he made the Stars also.

17 And God sate them in the Firmament of the Heaven, to give light upon the Earth:

18 And to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and Fowl that may fly above the Earth in the

the open Firmament of Heaven.

21 And God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly, after their kinde, and every winged fowl after his kinde; and God saw that it was good.

22 And God blessed them, saying, be fruitful and multiply, and fill the Waters in the Seas, and let Fowl multiply in the Earth.

23 And the evening and the morning were the fifth day.

24 And God said, let the Earth bring forth the living Creature after his kinde, Cattel, and creeping things, and Beast of the Earth after his kinde; and it was so.

25 And God made the Beast of the Earth after his kinde, and Cattel after their kinde, and every thing that creepeth upon the Earth, after his kinde: And God saw that it was good.

26 And God said, let us make man in our Image, after our likeness: and let them have dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth upon the Earth.

27 So God created man in his own Image, in the Image of God created he him, male and female created he them.

28 And God blessed them, and said unto them, be fruitful, and multiply, and replenish the Earth, and subdue it, and have dominion

ouer the Fiſh of the Sea, and ouer the Fowl of the Air, and ouer euery liuing thing that moueth upon the Earth.

29 And God ſaid, behold, I haue giuen you euery Herb, bearing Sæd, which is upon the face of all the Earth, and euery Trée, in the which is the Fruit of a Trée yielding Sæd, to you it ſhall be for meat.

30 And to euery Beaſt of the Earth, and to euery Fowl of the Air, and to euery thing that créepeth upon the Earth, wherein there is life, I haue giuen euery grœn Herb, for meat. And it was ſo.

31 And God ſaw euery thing that he had made; and behold it was very good, and the euening, and the morning, were the ſixth day.

Chap. 44.

The Hiſtory of *Sampſon.*

SAmpſon with his Father, and his Mother, went down to the Vineyards of Timnath; and behold a young lion roared againſt him.

2 And the ſpirit of the Lord came mightily upon him, and he rent him, as he would haue rent a Kid, and he had nothing in his hand.

3 And he turned aſide to ſée the carkaſs of the Lion; and behold there was a ſwarm of Bées, and Honey in the carkaſs of the Lion.

4 And he took thereof in his hands, and went on eating, and came to his Father, and Mother, and he gaue them, and they did eat.

5 And

5 And Sampson made a feast, and said unto thirty of his companions that were with him, I will put forth a riddle unto you, if you can declare it me, within the seven days of the feast; I will give you thirty sheets, and thirty change of garments.

6 But if ye cannot declare it me, then shall ye give me in like manner, and they said unto him put forth thy riddle, that we may hear it.

7 And he said, Out of the eater came forth meat, and out of the strong came forth sweetness, and they could not expound the riddle.

8 And it came to pass on the seventh day, that they said unto Sampsons wife, entice thy husband to declare the riddle, lest we burn thee and thy Fathers house with fire.

9 And Sampsons wife wept before him, and said, thou lovest me not, for thou hast put forth a riddle unto the children of my people, and hast not told it me.

10 And she wept before him the seven days while the feast lasted, and on the seventh day he told her, because she lay sore upon him; and she told the riddle to the children of her people.

11 And they said unto him, on the seventh day, before the sun went down; what is sweeter than Honey, and what is stronger than a Lion? And he said then, if ye had not plowed with my heifer, ye had not found out my riddle.

12 And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew

thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle:

13 And Sampsons wife was given to his companion, whom he used as his friend.

14 A while after, in the time of wheat harvest, Sampson visited his wife with a Kid, and he said I will go into my wife into the Chamber, but her Father would not suffer him to go in.

15 But said, I verily thought, thou hadst utterly hated her, therefore I gave her to thy companion; is not her younger sister fairer than she? Take her, I pray thee in her stead.

16 But Sampsons wrath being kindled, he went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand between two tails.

17 And when he had set the brands on fire, he let them go into the standing Corn of the Philistines, and they burnt up the shockes, and also the standing Corn, with the Vineyards, and Olives.

18 Then the Philistines said, who hath done this? and it was answered, Sampson the son in law of the Timnite, because he had given his wife to his companion. And the Philistines came up, and burnt her and her Father with fire.

19 Nevertheless Sampson smote them Hip, and Thigh, with a great slaughter; and he

went and dwelt on the top of the rock Eram.

20 Then three thousand men of Judah, went to the top of the rock Eram, and said to Sampson, knowest thou not, that the Philistines are rulers over us, what is this that thou hast done? and he said, as they did unto me, so have I done unto them.

21 And they said we are come to binde thee fast, and to deliver thee into their hands, but surely we will not kill thee our selves, so they bound him with two new Cords, and brought him from the rock.

22 And when the Philistines saw him, they shouted against him; and the spirit of the Lord came mightily upon him: and the cords that were upon his arms, became as flax that was burnt with fire, and his bands loosed from off his hands.

23 And he found a new Jaw-bone of an Ass, and put forth his hand, and took it, and slew a thousand men therewith.

24 And he was sore a thirst, and called on the Lord, and said, thou hast delivered me from mine enemies, yet now shall I die for thirst, and fall into the hands of the Uncircumcised.

25 But God clave an hollow place that was in the Jaw, and there came water thereout, and when he had drank, his spirits were revived.

26 Then went Sampson unto Gaza, and saw

there an Harlot, and went in unto her.

27 And the Gazites compaſſed him in, and laid wait for him all the night, ſaying, in the morning we ſhall kill him.

28 And Sampſon aroſe at midnight, and took the doors of the gate of the City, and the two poſts, bar, and all, and putting them on his ſhoulders, carried them away with him.

29 After this he loved a woman whoſe name was Delilah.

30 And the Lords of the Philiſtines ſaid unto her, entice him, and ſee wherein his great ſtrength lieth, and by what means we may binde him, to prevail againſt him; and we will give thee, every one of us, eleven hundred pieces of ſilver.

31 And Delilah ſaid to Sampſon, tell me I pray, wherein thy great ſtrength lieth, and wherewith thou mighteſt be bound, to afflict thee.

32 And Sampſon ſaid, binde me with ſeven green withes that were never dried; then ſhall I be weak, and as another man.

33 And ſhe bound him therewith, and there were men lying in wait in the chamber, and ſhe ſaid, the Philiſtines be upon thee, Sampſon, and he brake the withies as a thread of towe is broken, when it toucheth the fire.

34 And Delilah ſaid unto Sampſon, thou haſt mocked me, and told me lies; tell me now I pray thee, wherewith thou mayſt be bound.

35 And

35 And he said, binde me fast with new ropes, that were never yet used, then I shall be weak as another man.

36 Delilah bound him therewith, and said, the Philistines be upon thee, Sampson, and he brake them from off his arms like a thread.

37 And Delilah said unto Sampson, thou hast hitherto mocked me, tell me, wherewith thou mightest be bound, and he said unto her, if thou weavest ỹ seven locks of my head with the web.

38 And she fastened it with the pin, and said unto him, the Philistines be upon thee, Sampson, and he awaked, and went away with the beam, and with the web.

39 And she said unto him, how canst thou love me, when thine heart is not with me; thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

40 And it came to pass, when she pressed him daily with her words, that he told her all his heart, and said unto her, there hath not come a razor upon my head; for I have been a Nazarite unto God from my mothers womb, if I be shaven my strength will decay, and I shall be weak, as another man.

41 Then Delilah sent for the Lords of the Philistines, and told them what had passed; and they brought money in their hands.

42 And she made him sleep upon her knees, and she caused a man to shave off the seven locks of his head; and she began to afflict him,

and his strength went from him.

43 And the said, the Philistines be upon thée Sampson, and he awoke, and said, I will go out as at other times and shake my self; and he wist not that the Lord was departed from him.

44 But the Philistines took him, and put out his eyes, and brought him to Gaza, and bound him with fetters of brass, and put him to grinde in the Prison-house.

45 Howbeit the hair of his head began to grow again, after it was shaven.

46 Then the Lords of the Philistines met to offer sacrifice to Dagon their God, and to rejoyce that Sampson their enemy was delivered into their hands.

47 And when their hearts were merry, they called for Sampson to make them sport, and they set him between the pillars.

48 And Sampson said unto the lad that held him by the hand, suffer me to feel the pillars, that I may lean upon them.

49 There were upon the roof of the house, about three thousand men, and women, and all the Lords of the Philistines were there.

50 And Sampson called unto the Lord, and said, O Lord remember me, I pray thée, this once, that I may be avenged of the Philistines, for my two eyes.

51 And Sampson took hold of the two middle pillars, upon which the house stood, and said, let me die with the Philistines; and he bowed him-

himself with all his might, and the house fell upon all therein, so the dead which he slew at his death, were more than they which he slew in his life.

Chap. 45.
David killeth *Goliath.*

THe Arms of the Israelites, and Philistines being ready to battel, there went out a Champion from the camp of the Philistines named Goliath of Gath; whose height was six cubits and a span.

2 He had an Helmet of brass upon his head, and he was armed with a coat of mail, whose weight was five thousand shekels of brass.

3 He had graves of brass upon his legs, and a target of brass between his shoulders.

4 The staff of his spear was like a weavers beam, his spears head weighed six hundred shekels of Iron, and a shield-bearer went before him.

5 And he cried to the Armies of Israel, chuse you a man for you, and let him come down to me, for I defie the Armies of Israel this day.

6 When Saul and all Israel heard those words, they were dismayed.

7 And the Philistine drew near, morning and evening, and presented himself forty days.

8 Now David came to the trench, as the host was going forth to the fight, and shouted for the battel.

9 And

9 And as he talked with his brethren, behold Goliath the Champion of the Philiſtines, ſpake as before, and David heard him.

10 And all the men of Iſrael when they ſaw the man, fled from him, for they were ſore afraid.

11 And the men of Iſrael ſaid, whoſoever ſhall kill this man, that is come up to defie Iſrael, the King will enrich him with great riches, and will give him his daughter, and make his fathers houſe free in Iſrael.

12 And David ſpake unto Saul, ſaying, let no mans heart fail, becauſe of him; thy ſervant will go, and fight with this Philiſtine.

13 And Saul ſaid to David, thou art not able to fight with him, for thou art but a youth, and he a man of war from his youth.

14 And David ſaid unto Saul, thy ſervant kept his fathers ſheep, and there came a Lion, and a Bear, and took a lamb out of the flock.

15 And I went out after him and ſmote him, and having delivered the lamb, when he aroſe againſt me, I caught him by his beard and ſlew him.

16 Thy ſervant ſlew both the Lion, and the Bear; and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the Armies of the living God.

17 And Saul ſaid unto David, Go, and the Lord be with thee.

18 And Saul armed David with his armor, and

and he put an Helmet of brass upon his head, also he armed him, with a coat of mail.

19 And David girded his sword upon his Armour, and assayed to go, for he had not proved it; and David said, I cannot go with these, so he put them off again.

20 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherds bag which he had, and his sling was in his hand, and he drew neer the Philistine.

21 And the Philistine drew near unto David, and the man that bare the shield went before him.

22 And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance.

23 And the Philistine said unto David, am I a dog that thou comest to me with staves? And the Philistine cursed David by his Gods.

24 And the Philistine said to David, come to me, and I will give thy flesh to the Fowls of the Air, and to the Beasts of the Field.

25 Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield; but I come unto thée, in the name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied.

26 This day will the Lord deliver thée into mine hands, and I will smite thée, and take thine

thine head from thée, that all the Earth may know that there is a God in Israel.

27 And it came to pass, when the Philistine arose, and drew nigh unto David, that David hasted toward the Army to méet the Philistine.

28 And David took a stone from his bag, and slung it, and smote the Philistine in his forehead, that the stone sunk into his head, and he fell upon his face to the Earth.

29 Then David ran, and stood upon the Philistine, and took the Philistines sword, and slew him, and cut off his head therewith, and when the Philistines saw their Champion was dead, they fled.

Chap. 46. *Daniel* in the Lions Den.

IN the days of Darius King of Persia, all the Presidents of the Kingdom, the Governors, and the Princes, the Councellers, and the Captains, consulted together to establish a royal statute, and to make a firm decrée, that whosoever should ask a petition of any God or man, save of the King himself, he should be cast into the Den of Lions.

2 The King likewise established this decrée, and signed the writing, that it might not be changed, according to the law of the Medes and Persians, which altereth not.

3 Now when Daniel knew that the writing was signed, he went into his house, and his win-

windows being open in his chamber toward Jeruſalem, he knæled upon his knæs thræ times a day, and præyed, and gave thanks to his God, as formerly.

4 Then theſe men aſſembled and found Daniel præying, & making ſupplication before his God.

5 And they ſpake unto the King concerning his Decræ, and ſaid unto him, that Daniel which is of the Captivity of the children of Judah, regardeth not the King, nor his Decræ, but maketh his Petition thræ times a day.

6 When the King heard theſe words he was ſore diſpleaſed with himſelf, and labored till the going down of the ſun to deliver Daniel.

7 But theſe men hating Daniel, aſſembled before the King, and urged, that the law of the Medes and Perſians is, that no decræ, or ſtatute which the King eſtabliſheth, may be changed,

8 Then the King commanded, and they brought forth Daniel, and caſt him into the Den of Lions; Now the King ſpake and ſaid unto Daniel, thy God whom thou ſerveſt continually he will deliver thæ.

9 And a ſtone was brought, and laid upon the mouth of the Den, and the King ſealed it with his own ſignet, and with the ſignet of his Lords, that the purpoſe might not be changed concerning Daniel.

10 Then the King went to his Palace, and paſſed the night faſting, neither were inſtru-

ments

ments of Muſick brought before him; and his ſleep went from him.

11 So the King arose very early in the morning, and went in haſte to the Den of Lions.

12 And when he came to the Den, he cryed with a lamentable voice unto Daniel, ſaying, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, able to deliver thee from the Lions?

13 Then ſaid Daniel unto the King, O King live for ever.

14 My God hath ſent his Angel, and hath ſhut the Lions mouthes, that they have not hurt me, for as much as before him, innocency was found in me; and alſo before thee, O King, have I done no hurt.

15 Then was the king exceeding glad for him, and commanded Daniel to be taken from out the Den; ſo Daniel was taken out, and no hurt found about him, becauſe he believed in his God.

16 Then the King commanded, and thoſe men were brought that accuſed Daniel, and were caſt into the Lions Den, they, their Children, and their Wives, and the Lions broke their bones in peices ere they came to the bottom of the Den.

17 Then King Darius wrote unto all People, Nations, and Languages that dwell in all the Earth, to let them know his decree, that in every Dominion of his Kingdom, men ſhould tremble, and fear before the God of Daniel, who

hath

hath delivered him from the paw of the Lions.

18 So Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

Chap. 47. *Jonah* ſwallowed by a fiſh.

THe word of the Lord came unto Jonah, the Son of Amittas, ſaying.

2 Ariſe, go to Nineveh that great City, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flée unto Tarſhiſh, from the preſence of the Lord, and went down to Joppa, and he found a ſhip going to Tarſhiſh; ſo he paied the fare thereof, and went down into it, to go with them unto Tarſhiſh from the preſence of the Lord.

4 But the Lord ſent out a great Winde into the Sea, and there was a mighty tempeſt in the Sea, ſo that the Ship was like to be broken.

5 Then the Marriners were afraid, and cryed every man unto his God, and caſt forth the wares that were in the Ship into the Sea, but Jonah was gone down into the ſides of the Ship, and was faſt aſléep.

6 So the Ship-maſter came to him, and ſaid, what meaneſt thou, O ſléeper; Ariſe, call upon thy God, that we periſh not.

7 And they agréed to caſt lots, that they might know for whoſe ſake this evil came upon them, and the lot fell upon Jonah.

8 Then they ſaid unto him, tell us, we pray thée,

thée, what is thine occupation, and whence comest thou?

9 And he said, I am an Hebrew, and I fear the Lord God of Heaven, which hath made the Sea, and the dry land.

10 Then were the men exceeding afraid, and said unto him, why hast thou done this? (for he had told them he fled from the presence of the Lord.)

11 Then said they unto him, what shall we do unto thee, that the Sea may be calm to us?

12 And he said, take me up, and cast me forth into the Sea, for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring the vessel to land, but they could not.

14 So they took up Jonah, and cast him into the Sea, and the tempest ceased.

15 Then the men feared the Lord exceedingly, offered a sacrifice, and made vows.

16 Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish, three days and three nights.

17 Then Jonah prayed unto the Lord his God, out of the fishes belly.

18 And the Lord spake unto the Fish, and it vomited Jonah upon the dry land.

Chap. 48. *Judeth* and *Holofernes*.

WHen the evening was come, the servants of Holofernes made haste to depart, and

Bagoas

Bagoas shut his tent without, and dismissed the waiters from the presence of his Lord, and they went to their beds, for they were weary.

2 And Judeth was left alone in the tent, and Holofernes lying along upon his bed, for he was filled with wine.

3 Now Judeth had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go to her prayers, and she spake to Bagoas according to the said purpose.

4 So all went forth, and none was left in the Bed-chamber, neither little, nor great; then Judeth standing by his bed said in her heart; O Lord God of all power, look at this present upon the works of mine hands; for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprize, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes head, and took down his Faulchion from thence.

7 And approached to his bed, and took hold of the hair of his head, and said, strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck withal her might, and she took away his head;

9 And tumbled his body down from the bed, and pulled down the Canopy from the pillars,

and went forth, and gave the head to her maid,

10 And she put it in her bag of meat; so they went together, according to their custome, unto prayer; and when they passed the Camp, they went to the gates of Bethulia.

11 Then said Judeth afar off to the watchmen at the gate, Open, open now the gate; and when the men of the City heard her voice, they made haste and called their elders.

12 So she took the head out of the bag, and shewed it, and said unto them, behold the head of Holofernes, the chief Captain of the Army of Assur, and behold the Canopy wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

Chap. 49.

The three Children in the fiery Furnace.

NEbuchadnezzar the King made an Image of Gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the Plain of Dura, in the Province of Babylon.

2 Then the Princes, the Governors, and Captains, the Judges, the Treasurers, the Councellors, the Sheriffs, and all the Rulers of the Provinces assembled to the dedication of the Image.

3 Then an Herauld cryed aloud, to you, it is commanded, O People, Nations, and Languages,

4 The

4 That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psalterp, Dultimer, and all kindes of Musick, ye fall down and worship the golden Image that Nebuchadnezzar the King hath set up.

5 And who so falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery Furnace.

6 Therefore at that time when all the people heard the Musick, they fell down and worshipped the golden Image.

7 And at the same time certain Caldeans accused Shadrach, Meshach, and Abednego, saying, O King, live for ever.

8 There are certain Jews, whom thou hast set over the affairs of the Province of Babylon, these men regard not thee, neither serve they thy Gods, nor worship the golden Image which thou hast set up.

9 Then was Nebuchadnezzar full of fury, and commanded that the Furnace should be heated seven times more than it was wont to be.

10 And he commanded the most mighty men that were in his Army, to binde Shadrach, Meshach, and Abednego, and to cast them into the burning fiery Furnace.

11 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery Furnace.

12 And the Furnace being exceeding hot, the

flame of the Fire ſlew thoſe men that took up Shadrach, Meſhach, and Abednego.

13 And theſe three men fell down bound in the midſt of the burning fiery Furnace.

14 Then Nebuchadnezzar the King was aſtoniſhed, and ſaid, Lo, I ſee four men loſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

15 Then Nebuchadnezzar came near to the mouth of the burning fiery Furnace, and ſaid, Shadrach, Meſhach, and Abednego, ye ſervants of the moſt high God, come forth, and they came forth from the midſt of the fire.

16 And the Princes, Governors, and Captains, and the Kings Councellers, ſaw theſe men upon whoſe bodies the fire had no power, nor was a hair of their head ſinged, neither was their coats changed, nor the ſmell of fire had paſſed on them.

17 Then the King had made a new Decree, that every People, Nation, and Language, which ſpake any thing amiſs againſt the God of Shadrach, Meſhach, and Abednego, ſhould be cut in pieces, and their houſes be made a dunghil, becauſe he had ſent his Angel and delivered his Servants, and no other God can deliver after this ſort.

18 So the King promoted theſe three men in the Province of Babylon.

Chap.

Chap. 50.

The Deaths of *Ananias* and *Sapphira*.

A Certain man named Ananias with Sapphira his wife, sold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles fæt.

3 But Peter said, Ananias, why hath Satan filled thine heart, to lie to the holy Ghost, and to kæp back part of the price of the land.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the Ghost: and great fear came on all them that heard these things.

6 And certain young men arose, wound him up, and carried him out, and buried him.

7 And it was about thrée hours after, when his wife, not knowing what was done, came in.

8 And Peter said unto her, tell me whether pe sold the land foz so much, and she said, yea, foz so much.

9 Then Peter said unto her, how is it that pe have agréed together, to tempt the spirit of the Lozd? Behold the fæt of them which have buried thy husband, are at the dooz, and shall carry thée out.

10 Then fell she down straightway at his feet, and yeilded up the Ghost: and the young men came in, and found her dead, and carried her forth, and buried her by her husband.

Chap. 51.
Of Kings.

MY Son, fear thou the Lord, and the King, and meddle not with them that are given to change.

2 I councel thee to keep the Kings commandment, and that in regard of the Oath of God.

3 Curse not the King, no not in thy thought, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

4 Where the word of a King is, there is power, and who may say unto him, what doest thou?

5 Is it fit to say to a King, thou art wicked? and to Princes, ye are ungodly?

6 The wrath of a King is as messengers of death; but a wise man will pacifie it.

7 In the light of the Kings countenance is life, and his favour is as a cloud of the latter rain.

8 It is an abomination to Kings to commit wickedness; for the Throne is established by righteousness.

9 Righteous lips are the delight of Kings, and they love him that speaketh right.

10 The

10 The Prince that wanteth understanding is a great oppressour, but he that hateth covetousnes shall prolong his days.

11 A wise King scattereth the wicked, and bringeth the whæl over them.

12 Mercy and Truth preserve the King, and his throne is upholden by mercy.

13 A divine sentence is in the lips of the King; his mouth transgresseth not in Judgement.

14 The King by judgement establisheth the land, but ye that receiveth gifts overthroweth it.

15 It is the glory of God to conceal a thing, but the honor of Kings is to search out a matter.

16 The Heaven for height, the Earth for depth, and the hearts of Kings are unsearchable.

17 Nevertheles, the Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will.

18 Take away the wicked from before the King, and his throne shall be established in righteousnes.

19 Wo unto thée, O Land, when thy King is a child, and thy Princes eat in the morning.

20 Blessed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, and not for drunkennes.

A Prayer for the Kings most excellent Majesty, the Queen, Queen Mother, Duke of *York*, and the rest of the Royal Family.

O Thou eternal Lord God, King of Kings, Lord of Lords, and Mighty Ruler of Princes, hear our prayer we beseech thee, and let our supplications come before thee, bless with the choicest of thy blessings, thy faithful Servant and our most gracious Soveraign Lord King CHARLES, fasten him as a nail in a sure place, and hang upon him all the glories of his pious Ancestors, let his reign be prosperous, and his days many, visit him as thou didst visit Moses in the bush, Joshua in the battel, Gideon in the field, and Samuel in the Temple, give unto him the blessings of David and Solomon, endue him with the spirit of fortitude, wisdom, and understanding, be unto him a Helmet of Salvation, and a strong Tower of defence in time of danger, save and defend him from the hands of them that hate him, abate their pride, asswage their malice, and confound their devices, cloath his enemies with shame, but on his head let the Crown flourish, let the memory

memory, of his Martyr'd Father be ever blessed among us, that we may follow the example of his patience, and piety. Pour forth we beseech thee O Lord, a plentiful portion of thy blessings upon his Royal Consort, the nursing Mother of this Land, our gracious Queen Katherine, Mary the Queen Mother, the Illustrious Prince James Duke of York, and the rest of the Royal Family, be thou their mighty preserver, director, and defender in this life, and in thy due time take them to a better, even to thine own bright Kingdom, that they may live and reign with thee, and sitting at thy right hand may partake of the celestial pleasures for ever, and ever, world without end. Amen.

King *CHARLES* the second began his reign the thirtieth day of *January*. 1648. at which time his Royal Father of glorious memory was most barbarously murthered.

happy

Unhappy chance! ſuch fate ſhould give
That man ſhould ſin, as ſoon as live:
From whence this obſervation make,
No Paradice, but hath a ſnake.

That Boy a vertuous road doth trace,
Is ſtudious to improve apace:
If thou wilt for preferment look,
In youth be mindful of thy Book.

The Cat of Nature takes advice,
To be an enemy to Mice,
He pleaſantly will ſport an hour,
At laſt the ſilly Mouſe devour.

All fleſh is graſs, the life of man,
A ſhadow, or at beſt a ſpan,
Our Wit, our Learning, or our Art
Are vain when Death preſents his Dart.

The Elephant, a creature ſtrong
As any, all the beaſts among,
Upon whoſe back a Caſtle ſtands,
Humbly ſubmits to Death's commands.

Who merits well, his worth ſhall laſt
As long as Fame ſhall have a blaſt;
Only the actions of the juſt,
Smell ſweet, and bloſſom in the duſt.

G

If thou to Vertue doth incline,
The Garland may perhaps be thine,
For he that will the Garland win,
Muſt unacquainted be with ſin.

H

The Horſe is ſwift to run his race,
So ſhould we be in point of Grace;
We are concern'd to ſhew our skill,
When Bruits obſerve their maſters will.

I

When Jeſus dy'd upon the Tree,
Was he not crucifi'd for thee?
Then think on all things but as loſs
To Chriſt, that ſuffer'd on the Croſs.

K

The Keys of Heaven, Hell, and Death,
Are his, all things, above, beneath,
Or in the Earth, juſtly accord
To fear, and honor him their Lord.

L

Why ſhould we boaſt of worth, or wealth
We are but Tenants, Riches, Health,
Are lent us; *Lazarus* his ſore
Makes Duſt, and *Dives* does no more.

M

The Marigold that looks ſo fair,
Is onely for a moment rare
To day with other beauties vying,
To morrow either dead, or dying.

N

The chirping Nightingale whose throat
Is tun'd with Natures pleasant note,
To day from Bush to Bush it flies,
To morrow sings, and then it dies.

O

The hardy Ox, and one would think
Him stufft so well with meat and drink,
All thoughts of fear from him were fled,
Yet he is to the slaughter led.

P

Let time be turbulent, or calm,
The Righteous flourish like a Palm;
re they depress't, they then rebound
As bals thrown hard against the ground.

Q

The Candor of an honest heart
Is Armor 'gainst the sharpest dart,
For though the Quiver emptied be,
The soul shall still continue free.

R

Consider well the frailty then,
The glories of this world, ev'n when
The Rose that spreads its pride so much,
Is vanisht with a puff, or touch.

S

The wisdom of the Serpent love,
And eke the innocence of Dove,
Conjoyning, they together even
Prepare a man for bliss, and Heaven.

Religion is in good men ſown ;
And by the Fruit the Tree is known,
For be the Tree or bad, or good,
It by the Fruit is underſtood.

The Unicorn that beaſt of ſtate,
Muſt bow (as meaner ones) to fate,
All things but for a moment move
Below, what are they do above.

Time as the Wolf devours amain,
Not ſheep alone, but all the train
Of Natures rarities : His Jaws
Leſs ſubject too, to humane Laws.

Kings not exempted are from death,
But muſt reſign their vital breath,
The fleſh of *Xerxes* in the grave
No mores eſteem'd than that of ſlave.

Then youth remember in thy prime,
Begin to ſerve the Lord betime,
Let holy thoughts thy ſpirits raiſe,
Death cannot celebrate his praiſe.

Run, as *Zacheus* did to ſee
His Lord, and climb as well as he,
Which you muſt zealous be to do ;
So ſhall ſalvation come to you.

Words fitly ſpoken;

OR,

Apples of Gold in Pictures of Silver.

COnfidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joynt.

2 As he that taketh away a garment in cold weather, and as Vineger upon Nitre, ſo is he that ſingeth Songs to a heavy heart.

3 It is no ſhame to be poor, nature brought us ſo into the world, and ſo we do return.

4 Doſt thou want things neceſſary, grumble not; perchance it was neceſſary thou ſhouldſt want; however ſeek a lawful remedy, if God bleſs not thy endeavour, bleſs him that knoweth what is fitteſt for thee; Thou art Gods patient, preſcribe not thy Phyſitian.

5 He that is ſlow to anger is better than the mighty; and he that ruleth his ſpirit, than he that taketh a City.

6 Art thou calumniated; examine thy conſcience, if guilty, thou haſt a juſt correction; if not guilty a fair inſtruction; uſe both, ſo ſhalt thou diſtill Honey out of Gall, and make to thy ſelf a ſecret friend of an open enemy.

7 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; so shalt thou heap coals of fire upon his head, and the Lord shall reward thee.

8 Charity makes God our debtors, for the poor are his receivers.

9 Pride goeth before destruction, and an haughty spirit before a fall.

10 It is a difficult thing in this world to be rich and honorable, and not wounded with the darts of pride and vain glory.

11 Hast thou an estate, and wouldst encrease it, divide thy riches to the poor; those seeds that are scatter'd do increase, but hoarded up, they die.

12 Wrath is cruel, and anger is outragious, but who is able to stand before envy?

13 A Brother offended is harder to be won, than a strong City; and their contentions are like the bars of a Castle.

14 The Kings wrath is as the roaring of a Lion, but his favour, is as dew upon the grass.

15 Correction without instruction makes the master a tyrant, and the servant a novice.

16 The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

17 Who so diggeth a pit shall fall therein: and he that rolleth a stone to anothers hurt, it shall return upon him.

18 That man is a conquerour indeed, that can subdue his own passions.

19 Faith-

19 Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

20 Arm thy self against a profest enemy, but he that dissembleth friendship strikes beyond caution, and wounds above a cure, from the one thou mayest deliver thy self, but from the other good Lord deliver thee.

21 Open rebuke is better than secret love.

22 The Touchstone tryeth Gold, and Gold tryeth men.

23 A man that flattereth his neighbor, spreadeth a net for his feet.

24 Pleasant words are as an Honey-comb, sweet to the soul, and health to the bones.

25 It is better to live where nothing is lawfull than where all things are lawful.

26 Better is a dinner of Herbs where love is, than a stalled Ox, and hatred therewith.

27 Vertue must be the guide in all qualities, otherwise the professour is undone.

28 As the servants of God are known by their two Vertues, Humility, and Charity, so the servants of the Devil, are known by their opposite vices, pride and cruelty.

29 The wicked flee when no man pursueth, but the righteous are bold as a Lion.

30 As the Whirlwinde passeth, so is the wicked no more, but the righteous hath an everlasting foundation.

31 The best way to keep good acts in memory, is to refresh them with new.

32 Are

32 Are thy trunks filled with Gold, another comes that hath better Iron than thée, and makes himself master of it all.

33 The loathful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.

34 As vinegar to the téeth, and as smoke to the eyes, so is the sluggard to them that send him.

35 He that tilleth his land, shall be satisfied with bread, but he that followeth vain persons shall have poverty enough.

36 Errors by mistakes are pardonable, but wilful ones are to be punished.

37 To boast is to be vain, since the greatest Conqueror if he measure his own shadow, shall finde it no longer than it was before his victory.

38 Believe not Sooth-sayers, for Prophecies are never understood, till they are accomplished.

39 As a Jewel of Gold in a swines snout, so is a fair woman without discretion.

40 By means of a whorish woman a man is brought to a piece of bread; and the Adultress will hunt for the precious life.

41 He gains most by war, that cannot maintain himself in peace.

42 The world is a wide prison, and every day an execution day.

43 Our stomachs are common Sepulchres for Birds, Beasts, and Fish; they all die to feed

us, Lord, with how many deaths are our poor lives patcht up, how full of death is the life of man?

44 Beware of drink, where drunkenness reigns, reason is an exile, vertue a stranger, and God an enemy; Blasphemy is wit, Oaths are Rhetorick, and Secrets are Proclamations.

45 Noah being drunk, in one hour discovered that which he had concealed six hundred years.

46 There are four things never satisfied, the Grave, the barren Womb, the thirsty Heart, and the Fire that saith not, it is enough.

47 There are four things which are wonderful and not to be known, the way of an Eagle in the Air, the way of a Serpent upon a Rock, the way of a ship in the Sea, and the way of a man with a maid.

48 For four things the Earth is disquieted, for a servant when he reigneth, a fool when he is filled with meat, an odious woman when she is married, and an hand-maid that is heir to her mistris.

49 There are four little things on the earth that are exceeding wise.

50 The Ants are a people not strong, yet they prepare their meat in the summer.

51 The Conies are but a feeble folk, yet make they their houses in Rocks.

52 The Locusts have no Kings, yet go they forth by bands.

53 The spider taketh hold with his hands and is in Kings Palaces. 54 The

54 There are four things which are comely going.

55 The Lyon which is strongest amongst beasts, and turneth not away for any; a Grey-hound, an Hee-Goat, and a King, against whom there is no resistance.

56 Thou art sinning always, pray always: repent this hour, lest thou die the next.

Agurs Prayer.

57 Remove far from me vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me.

58 Lest I be full and deny thee, and say who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

The Names of Arch-biſhopricks, and Biſhopricks throughout England *and* Wales.

THe Arch-biſhoprick of *Canterbury*,
The Arch-biſhoprick of *York*

The Biſhoprick of
London
Durham
Winchester
Bath and Wells
Ely
Oxford
Rochester
Chichester
Salisbury
Worceſter

The Biſhoprick of
Carliſle
Chester
Exeter
Briſtol
Norwich
Glocester
Hereford
Coventry & Litchfield
Bangor
Aſaph

The Names of the ſeveral Counties throughout *England* and *Wales*.

Barkſhire
Bedfordſhire
Buckinghamſhire
Cambridgeſhire
Cheſhire
Cornwal
Cumberland
Devonſhire
Derbyſhire
Dorſetſhire
Durham
Eſſex
Gloceſterſhire
Hampſhire
Hartfordſhire
Herefordſhire
Huntingtonſhire
Kent
Lancaſhire
Leiceſterſhire
Lincolnſhire
Middleſex
Northamptonſhire
Nottinghamſhire
Northumberland
Norfolk
Rutland
Shropſhire
Somerſetſhire
Staffordſhire
Suffolk
Suſſex
Surrey
Warkwickſhire
Weſtmerland
Wiltſhire
Worceſterſhire
Yorkſhire
Angleſey
Brecknockſhire
Cardiganſhire
Carmarthenſhire
Carnarvanſhire
Denbighſhire
Flintſhire
Glamorganſhire
Montgomeryſhire
Monmouthſhire
Merionethſhire
Pembrokeſhire
Radnorſhire.

The Names of the ſeveral Cities throughout *England* and *Wales*.

Bath
Briſtol
Bridgewater
Bangor
Canterbury
Chicheſter
Cheſter
Coventry
Carliſle
Derby
Dover
Dorcheſter
Exeter
Gloceſter
Hereford
Hertford
Litchfield
Lincoln
London
Leiceſter
Oxford
Pembroke
Shrewsbury
Teuksbury
Worceſter
York.

In the Year are theſe twelve Moneths.

January
Febuary
March
April
May
June
July
Auguſt
September
October
November
December.

Names

Names in uſe for Men.

A.

Aaron
Abraham
Adam
Abel
Adraſtus
Adrian
Ageſilaus
Ajax
Allan
Alban
Albert
Alured
Alexander
Alfred
Alphonſus
Amadis
Ambroſe
Amon
Amphialus
Ananias
Amos
Anaxius
Andrew
Angel
Auſelm
Anthony
Apelles
Archibald
Arnold
Arthur
Auguſtine
Aurelius
Amintas
Axiocus.

B.

Baldwin
Balthazar
Baptiſt
Barnaby
Bartholomew
Baruch
Baſil
Bede
Bennet
Benjamin
Bernard
Blaſe
Boniface
Brennus
Bryan
Bonaventure.

C.

Coridon
Cæſar
Cadwallader
Caſtor
Cajus
Caleb
Calander
Cato
Celeſtine
Cephas
Charles
Chriſtopher
Chryſoſtom
Clement
Conſtantine
Conſtans
Cornelius
Cuthbert
Cyprian
Celadon.

D.

Daniel
Damon
David
Demetrius
Demoſthenes
Demophoon
Dennis
Deodate
Druſus
Dunſtan

Dunwallow.

E.

EDgar
Edwin
Elfred
Edmund
Edward
Eleazar
Elias
Eliſhah
Ellis
Emery
Emanuel
Ephraim
Eraſmus
Erveſt
Eſay
Ethelbert
Ethelred
Ethelſtan
Evan
Eubulus
Everard
Euſebius
Euſtace
Ezechia
Ezekiel.

F

FAbian
Fabius
Fabritius
Favorine
Felix
Ferdinand
Feſtus
Flavius
Florence
Florus
Francis
Frederick
Fulk
Fulvius.

G

GAbriel
Galba
Galen
Gideon
George
Gerald
Gervaſe
Gerard
Gilbert
Giles
Godfrey.
Gregory
Griffith
Guy.

H

HAnnibal
Harold
Haman
Haſdrubal
Hector
Heliodorus
Heliogabalus
Hengiſt
Henry
Heraclitus
Hermes
Herbert
Hercules
Herod
Hilary
Hippocrates
Hippolitus
Horace
Hoſea
Howel
Homer
Hubert
Hugh
Humphrey

I

JAcob
James
Janus
Jaſon
Jaſper
Jeremy
Joab
Jeofrey
Joachim
Job

John

John
Joel
Iſaac
Jonah
Jonathan
Joceline
Joſiah
Joſeph
Joſhua
Iſrael
Julius
Julianus
Juſtine
Juſtinian
Juvenal.

K

Kenelm
Keſter

L

Laomedon
Lambert
Laurence
Lazarus
Leander
Leopold
Leonard
Lewis
Lluellin
Lionel
Livie
Lodowick
Lucan
Lucullus
Luke
Lycurgus
Lyſimachus.

M

Macrobius
Mago
Malachy
Melchiſedeck
Manaſſes
Marcellus
Mark
Marmaduke
Martin
Marius
Matthat
Mathew
Mathias
Maximilian
Menelaus
Mercury
Michael
Miles
Milo
Minus
Mithridates
Morgan
Maurice
Moſes.

N

Nathan
Nathaniel
Nicholas
Nero
Neſtor
Nicanor
Numa
Numitor

O

Oliver
Oedipus
Origen
Oreſtes
Otho
Otway
Ovid
Orpheus
Owen
Oſwald

P

Paris
Paſchal
Patrick
Paul
Perillus
Perſius
Peregrine
Peirce
Peter
Philibert
Philip

Philip
Phineas
Plato
Pliny
Posthumus
Priamus
Pyramus
Pompey
Pyrrhus
Pharamond
Pythagoras
Phylander

Q

Quintus
Quintilian

R

Ralph
Randol
Raphael
Reynold
Reuben
Rice
Richard
Roger
Romulus
Rhemus
Roscius
Robert
Rowland

S

Solomon
Sampson
Samuel
Saturn
Saul
Sebastian
Seneca
Sejanus
Sigismund
Silvanus
Silvester
Silvius
Simeon
Simon
Socrates
Stephen
Swithin
Strephon

T

Tarquin
Thales
Theodore
Theobald
Theoderick
Theodosius
Theophilus
Thomas
Timothy
Titus
Tychicus
Toby
Tristram
Trophimus.

V

Valens
Valentine
Valerius
Urian
Varro
Vespasian
Vincent
Virgil
Vitellius
Vitail

W

Walter
Warren
Wentworth
William
Wilfrid
Wulpher
Wulstan

Y

Ybel.

Z

Zachary
Zaleuchus
Zeuxes
Zopirus
Zenophon

Names

Names in use for Women.

A
Abigail
Agatha
Agnes
Alice
Amie
Anchoret
Angelet
Anne
Ariadne
Aſpatia
Avice
Auguſta
Aa
Aurelia
Amarillis
Aureola

B
Barbara
Beatrice
Benet
Benigna
Berenice
Berthe
Blanch
Bona
Bridget
Briſeis
Bellona.

C
Caſſandra
Cælia
Chara
Charity
Chriſtian
Cicely
Clare
Chloris
Comfort
Cynthia
Conſtance
Cleopatra
Claudia
Clælia
Cornelia
Cybele
Celemana

D
Dalilah
Damaris
Danae
Deborah
Denis
Diana
Dinah
Dido
Daphne
Dorcas
Dorothy
Dowſabel
Druſilla

E
Dy
Edith
Egeria
Electra
Elianor
Eliza
Elizabeth
Emme
Eſther
Erigone
Eva
Evadne
Europa
Eudoxa
Euridice

F
Abia
Faith
Flavia
Flora
Florence
Fortune
Frances

Frances
Frideſwide

G

Gertrude
Grace
Grizel

H

Hebe
Hecuba
Hellen
Hermione
Hannah
Hippolite
Hypſipile
Hortenſia

J

Jane
Joyce
Joanna
Iſabel
Judith
Julia
Julian
Juliet

K

Katharine

L

Laodamia
Lucatia
Latona
Leah
Leda
Livia
Lucina
Lucrece
Lycaſte

M

Mabel
Magdalen
Marcella
Margaret
Margery
Mary
Martha
Mawd
Mawdlin
Millicent
Miriam
Mildred
Minerva

N

Nicola
Nicia
Niobe

O

Olympia
Omphale
Orelia
Orythia

P

Proſerpine
Pallas
Pamphilia
Pandora
Parnel
Pſyche
Parthenia
Penelope
Philadelphia
Philip
Philida
Paſtora
Phillis
Phæbe
Philomela
Philocle
Polixena
Pontia
Phydelia
Portia
Prudence

Q

Quinta

R

Rachel
Radigund
Rebecca
Roſe
Roſamund
Roſemary

Roſemary
Roxolane
Roſella

S

Sabina
Sabrina
Sarah
Semiramis
Sibil
Sophia
Sophronia
Stella
Stratonice
Suſan

T

Tabitha
Temperance
Thaleſtris
Theodora
Theodoſia
Thomaſin
Tullia
Thirſis

V

Valeria
Venetia
Venus
Veſta
Urania
Urſley

W

Wereburg
Winifred

X

Xantippe

Z

Zenobia

Graces before and after Meat.

Grace before Meat

GOod Lord bleſs us, and theſe thy good creatures to our uſe, which we are about to receive of thy bounteous liberality, through Jeſus Chriſt our Lord. Amen.

Grace after Meat.

WE thank thee O Lord for all thy benefits, both of this time and of our whole lives, make us thankful for all thy mercies now and for evermore. Amen.

Grace before Meat.

LOrd be merciful unto us, and bleſs us, ſanctifie theſe thy good creatures to our uſe, and us unto thy ſelf, through the merits of our Lord and Savior Jeſus Chriſt. Amen.

Grace

Grace after Meat.

O Lord we thank thée for the uſe of theſe thy good creatures wherewith thou haſt been pleaſed to feed and refreſh our weak and frail bodies; we beſeech thée likewiſe to refreſh our ſouls with the bread of life, and that alone for Jeſus Chriſt his ſake, who though he died for us, liveth and reigneth world without end. Amen.

Grace before Meat.

O Lord bleſs, us and this our ſtore,
And make us thankful evermore. *Amen.*

Grace after Meat.

WE praiſe thy Name, for thou O Lord,
In plenteous manner doth accord,
To help us both at bed and board,
By all the world be thou ador'd.

Grace before Meat.

O Lord, the merciful and good;
Bleſs and ſanctifie our food,
Grant they to us may wholeſome be,
And make us thankful unto thee. *Amen.*

Grace after Meat.

O Lord, to whom all praiſe is due,
Be worſhip, honor, glory too.
Preſerve thy Church, our King defend,
And grant us peace world without end. *Amen.*

The Youths Library.

THe Book of Common Prayer
The Practice of Piety
The whole Duty of Man.
Valentines private devotion.
The Crums of Comfort
The Supplications of Saints
The plain mans path-way to Heaven
The Doctrine of the Bible
The Hiſtory of the Bible
Dr. *Featley's* devotions
The great Aſſize
Biſhop *Andrews* Catechiſtcal Doctrine
The Help to Diſcourſe
The Mothers bleſſing
Davids Repentance
Dr. *Hewets* Sermons, *&c.*

Fear GOD, and Honor the KING,

And meddle not with them that are given to change.

Be ſubject to all in Authority; to the KING as moſt excellent.

Be ſubject not onely for fear, but for conſcience ſake.

FINIS.